

A
R E V I E W
OF THE
Preface to a Narrative
OF THE

Extraordinary WORK at *Kilsyth*, and
other Congregations in the Neigh-
bourhood, written by the Reverend
Mr. JAMES ROBE, Minister at *Kilsyth*:

WHEREIN,

The NATURE of that Extraordinary Work,
and the PRINCIPLES of the PROMOTERS
thereof are *discovered* from the said PREFACE
and other Papers lately published; and like-
wise the ADDRESS to the Brethren of the
Associate Presbytery, anent their late Act
for a publick Fast, is *considered*.

By JAMES FISHER.

Minister of the Gospel in the *Associate Congregation*
at GLASGOW.

Eccl. xiii. 6. They have seen Vanity, and a lying Divination, saying
The Lord saith; and the Lord hath not sent them: And they
have made others to hope, that they would confirm the Word.

Ver. 7. Have ye not seen a vain Vision, and have ye spoken
a lying Divination, whereas ye say, The Lord saith it, albeit
I have not spoken?

Ver. 8. Therefore thus saith the Lord God, Because ye have spoken
Vanity, and seen Lies, therefore behold, I am against you, saith
the Lord God.

John v. 44. How can ye believe which receive Honour one of a-
nother?

G L A S G O W:

Printed for JOHN BRYCE, and sold by him at the
Gallowgate Printing-House; and by PATRICK
BRYCE, at his Shop above the Cross. 1742.



E
S
Thame
perfw
these l
Author
It is
once a
given i
with th
gainst
season
arcom
in Ar
nce so
mony
have
it wh
be, a
rectly
s, an
me m

A

REVIEW, &c.

SEVERAL *Papers* having been lately published in Favours of what is called an *extraordinary Work at Cambuslang, Kilsyth, and other Places*, it was worth no Man's Pains to take Notice of *such* of them, whose Authors were ashamed to come from behind the Curtain; for I am persuaded, that no Man of common Sense will regard these Reflections upon any Set of Men, which the Author himself is afraid to own.

It is well known, from sad Experience, that when once a People are, in the righteous Judgment of God, given up to *strong Delusion*, to believe a *Lie*, reasoning with them is entirely needless: They will be Proof against the strongest Arguments from Scripture or Reason, till such Time as the *Captain of Salvation* overcome the *strong Man* within them, and *spoil him of his Armour wherein he trusted*; and therefore I had once some Thoughts of acquiescing in a doctrinal Testimony to my Hearers, as Occasion offered, and not have appeared in the *Press* upon this awful Subject; but when I observed that the *Preface* written by Mr. *Robt.* and other *Papers* lately published, were levelled directly against the whole of our Reformation Principles, and yet in such a Manner, as that the *Minds* of men might thereby be corrupted from the simplicity that

is in Christ, I judg'd it my Duty, to contribute my Mite for vindicating *present Truth*, and contending for the Faith once delivered to the Saints, especially when the said *Preface*, and other *Papers* of the like Nature, are so current in the Place and Country where adorable Providence has ordered my Lot.

If Mr. Robe and others had contented themselves with giving their own private Opinion anent the alleged Goodness of that Work, perhaps few, if any, would have much regarded it. But when they set up their extraordinary Work, in Opposition to the whole Work of God, which he has wrought for us in these Lands; when Mr. Robe particularly challenges the late *Act of the Associate Presbytery*, anent a publick Fast, as "Full of great swelling Words, altogether void of the Spirit of the meek and lowly Jesus" and the most Heaven-daring Paper that hath been published by any Set of Men in Britain these hundred Years past," he lays some one or other of the Brethren under some Kind of Necessity to review the Grounds of his bold Assertion; especially if it is considered, that, when finding Fault with the *Presbytery* for charging the *Promoters* of this Work, with pleading for a boundless Tolleration and Liberty of Conscience, he says, "I know none of my Brethren ever did it; and I am so far conscious of my Innocence that I insist upon making your Charge good, if you do not, as I am sure you cannot,---you have given Reason to the World to reckon you Slanderers." A Slanderer is a very odious Character; however, the Charge of lax and boundless Tolleration Principles is made good against Mr. Robe, and other *Promoters* of this Work, he has himself to blame, by giving such a rash Challenge, to make good what abundantly *notour* to the intelligent World.

As I am not afraid, that the bitter Calumny which Mr. Robe is pleased to throw upon the Brethren will do them much Harm among the unprejudiced, so I should never have troubled the World, merely

in a Vindication of them from such Aspersions, knowing, that there have been Abundance of and ridiculous Stories handed about with the great Confidence against them, especially since this Work began, whereby it is lamentable, that the *Factor of Lies* has got so much acceptable Service.

But it is the Dishonour done to God, and Injury to his Cause, and the Apprehension that I have, that we may be blindfolded and harden'd by Mr. Robe's performance, that induced me to take any Notice of it. And, in the *Review* thereof, I shall, *First*, examine the Evidence that Mr. Robe adduces for the proof of what he calls an *Extraordinary Work of the Spirit of God*, and then shall enquire into the Principles of the Promoters of this Work, especially with reference to a boundless Tolleration and Liberty of Conscience. And, *Lastly*, To consider his Address to the Brethren of the *Associate Presbytery*, anent their late Call for a publick Fast. Under which three Heads the Substance of the *Preface* may be comprised; and I hope the Reader shall find, that what shall be said, is written with the Spirit of Meekness.

No Work can be reckon'd extraordinary, but what manifests itself to be so by extraordinary Signs and Evidences; since therefore Mr. Robe is pleased to call the Work at *Kilgob*, and other Congregations in the Neighbourhood, an extraordinary Work of the Spirit of God, it is reasonable to expect, that he should have mentioned some extraordinary Scripture Evidences attending this Work, which would manifest it to be an extraordinary Work of the Spirit of God: but, instead of this, the only extraordinary Evidence he gives, is as follows. *Preface*, Page 6th, 7th. "This Work so extraordinary upon the Souls of many in these Congregations (meaning *Kilgob*, and other Congregations in the Neighbourhood) is the same with that at *Cambuslang*; the Method of the Spirit's Operation is alike in all these Congregations, and the Effects of it upon the Bodies of the Awaken'd

" ken'd

“ ken’d, which have not been so common at other
 “ Times, are also much the same. The Bodies
 “ some of the Awaken’d are seized with Trembling,
 “ Fainting, Hystericks in some few Women, and with
 “ convulsive Motions in some others.” Or, as he expresses it, Pag. 8th. “ Paintings, Hysterick-fits, Convulsions,
 “ ons, bodily Agonies, and Strugglings.”

Mr. Robt acknowledges, Pag. 13th. “ That as these
 “ bodily Agitations are no Evidence of Persons being
 “ under any Operation of the Spirit of God, and
 “ all Persons under Convulsions, Cramps, Hystericks
 “ &c. would be such; so, upon the other Hand,
 “ they are no Evidence that these thus affected
 “ are under a Spirit of Delusion.-----Bodily Agitations
 “ (says he) considered in themselves, are no Symptoms
 “ of Persons being under the Influence either of
 “ good or bad Spirit.” Yet the most Part of the
 Preface is taken up in justifying bodily Agitations
 which are indeed the only extraordinary Evidence I
 find mentioned of this extraordinary Work. What
 is said in Vindication of these, shall be considered
 after I have taken some Notice of the Origin
 whereof the Work at Kilsyth is a Copy, for he says
 it is the same with that at Cambuslang; Concerning
 which he tells us, Pag. 6th. “ This extraordinary
 “ Out-pouring of the Holy Spirit, whereby great
 “ Numbers of secure Sinners are awakned, and many
 “ of these converted and filled with Faith, and more
 “ than ordinary Peace and Joy in believing, appeared
 “ first---and continues at Cambuslang; a well attested
 “ Narrative of this hath been published.”

A well attested Narrative of the real Work of Conversion upon the Souls of great Numbers, is indeed a
 bold Undertaking, especially if the Number is con-
 fessed upon as Mr. McCulloch takes upon him to do in
 Weekly History, No. 27. He mentions 200. He
 fully converted, and No. 30. They arise to a
 Number of 500. who he believes, are *savingly brought*
home to God, not including Counterfeits, and the

to have nothing but a *Dread of Hell*, of which Sort, says, *There have been no great Numbers*; and like-
 ly not including these that have been awakned by
 means of Mr. *Whitfield's* Sermons in that Place;
 which is indeed a very *circumstantial* and *daring* Ac-
 count.

The Reason why a sober Man will scarce venture
 to attest the *real Conversion* of Multitudes is obvious,
 because there are many Hypocrites in the Visible
 Church, by whom all the outward Evidences of Grace
 may be so exactly counterfited, that the most quick
 eyed Christian may mistake a Hypocrite for a true
 Believer; for tho' Believers may attain unto an As-
 surance of their own particular Interest in Christ, yet
 the Evidence we have of the Conversion of ano-
 ther, being merely *external*, we may, for the above
 Reason, be lyable to manifold Mistakes; yet the in-
 trinsick distinguishing Evidences are so plainly laid down
 in the Word, that none examining *themselves* thereby,
 or the Influence of the Spirit of Truth, but will
 be able to discern the real and wide Difference between
 Popery and saving Grace.

There is no doubt, but all the true Lovers of Je-
 sus would earnestly wish, there were many Thousands
 truly converted, for every one that is here alledg-
 ed, but People are never in a more dangerous Condi-
 tion than when they persuade themselves, and are
 easily persuaded by others, that they are converted,
 the mean Time they are in the *Gall of Bitterness*.
 Yea, tho' in the Judgment of Charity, we
 might think them in a converted State, yet the safest
 would be, to put them upon examining them-
 selves *whether they be in the Faith*. Besides I find the
 Disciples of Christ, who have been honoured of the
 Lord to be *most instrumental* in convincing and con-
 verting Work, have been *most self denied* as to their
 Instrumentality, that he who builds the Temple
 Lord may bear *all the Glory*. The Apostle Peter
 most successfully of any we read of at *one Time*,
 Acts

Acts 2. 41. But does he send *Letters* to all the Countries round, to acquaint them, that such a Day had been instrumental in converting 3000. The Lord was pleased to send down a plentiful Rain of divine Influences, during the Time of Mr. *Lisle*'s Sermon, at the *Kirk of Scots*, but, doth proclaim it thro' all the World, that so many Hundreds were converted at that Time by his Means. Nay, he draws a modest Vail over it in the History of his Life. They who did not *preach themselves, Christ Jesus the Lord*, were not acquainted with the vain-glorious Way of *dunning* the World with Number of their Converts.

With respect to the *Work at Cambuslang*, which that at *Kilsyth* is so exactly copied, all the well attested Narrative says of it, amounts to three Heads, (1.) "That it came after such *Particulars*, as an extensive Concern about Religion, gradually increasing, together with extraordinary fervent Prayer in large Meetings, particularly relating to the Success of the Gospel," that is the *Work at Cambuslang*, according to their own Account of it, was produced by their extraordinary fervent Desires of the Success of the *Work abroad*, where Mr. *Whitefield* was the chief *Human Instrument*, to be sharers of the same very Spirit. (2.) "That the Work was thus produced, the Narrative doth determine the State of the Persons, so exactly, as *Robt* doth, namely, that they are really converted and filled with Faith; it only says Pag. 6, That they were awakened to a deep Concern about Salvation, gave a good Account to Ministers and others of their Convictions, and Outgate, which many more without any saving Change wrought upon their Hearts; Not every one that saith unto me Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven, shall know them. (3.) The good Fruits mentioned by the Narrative, Pag. 7. are

reformation, in laying aside cursing, swearing, and Drunkenness; Confession of Injustice in the discharge of relative Duties, Restitution, cleaving to their own Ministers, and attending Ordinances dispensed by them (which is a *leading Mark*) setting about Family and social Prayer, and desirable Evidences of fervent Love, to one another, to all Men, and even to those who speak Evil of them. What desirable Evidences they give of Love to *some* Men, particularly the *Seceders*, will be afterwards considered; in the mean Time, the above Fruits, either separately, or taken together, will not be a sufficient Proof of a saving Work of Grace upon the Soul; for it is well known, that *Herod* reformed in *many Things*; *Judas* confessed Injustice and made *Restitution*; they may *profess in Christ's Name*, and do *many wonderful Works*, to whom he will *profess*, *I never knew you*, Mat. 7. 22, 23. So that if the *Work* at *Kilsyth*, be really the *same*, with that at *Cambuslang*, it amounts to no more than this, That it was *produc'd*, by commending Mr. *Whitefield* and his Success, has made the People to talk a great deal about Convictions, seeming Out-gate, attended with a partial Reformation from some grosser Vices, and the Practice of some moral and religious Duties: which, has nothing *extraordinary* in it all, except that upon such a slender Foundation, *Multitudes* of poor People should persuade themselves, that they are near of Heaven, and so, if Mercy prevent not, will come to die with a Lie in their Right-hand. If there be any Thing extraordinary in Numbers; *Multitudes before* entertained vain Hopes of Heaven and now have such a presumptuous Persuasion of that they will not so much as allow their Conversion to be suspected, I leave it to every Body to judge, whether their State and Condition is a whit bettered. From all which it appears, that, abstracting from the righteous Judgment of God, there is *nothing extraordinary* in this *Work*, so far as is yet publickly owned

owned by the Promoters thereof, excepting the extraordinary bodily Exercise that attends it, namely (according to Mr. Robe's own Words) "Fainting," "Hysterick-Fits, Convulsions, bodily Agonies, and Strugglings." These he labours by all Means to reconcile with a Work of the Spirit of God, and in order thereto, he tells us, *Pref. Pag. 7.* That, "there were the very same Appearances (i. e. the same bodily Agitations) accompanying such Effusion of the Holy Spirit in some of our American Colonies; so the same Objections were made against them, which have been made against the Appearance of God amongst us." And for a satisfying Answer to these Objections, he refers them to a Sermon of Mr. Edwards's Minister at Northampton in New-England, on the Distinguishing Marks of Work of the Spirit of God.

This Pamphlet of Mr. Edwards's is very highly extolled by the Promoters of this Work; Mr. Whitefield says, he sent the first Copy of it to Scotland, and the Postscript of his Letter to Mr. McCulloch, *Wesley's History*, No. 25. he says, "There is a Sermon lately published by Mr. Edwards of Northampton in New-England, and printed in London, which I think you and your Friends would have, and read with most earnestness; 'tis the best Thing of its kind I ever saw; you would think the Author had been at Cambislang." In Obedience to the above Order, Mr. Willifon in his Preface to that Sermon, commends it most earnestly, for he calls it, "An excellent, solid, judicious, and scriptural Performance, --- most useful to the Church, for describing a true and real Work of the Spirit of God." And Mess. Willifon, Robe and Whitefield, all concur in asserting, that Mr. Edwards has answered all the common Objections, that have been made against the Work, either at home or abroad; yea, Mr. Whitefield in his usual strong and unguarded Way, affirms That he has answered all the Objections that any

make against it. But there are *Hundreds*, I hope, in *Scotland*, to whom it is evident, that the *Objections* are so far from being removed, that the very *Answers* to them, are *further Objections* against the *whole Work*.

The above, and like *warm Recommendations*, have no doubt influenced some to take all for granted, that is said by Mr. *Edwards* in his *Sermon*, as a sufficient *Vindication* of the *Work*; and there are others perhaps, who are still persuaded, that the *Work* is *delusive*, to whom the *Fallacy* of Mr. *Edward's Reasoning*, is not so obvious at first View.

It would require a *Treatise* by itself, to follow the *Chain of Error*, both in *Philosophy* and *Divinity*, that runs thro' the *whole* of this *Performance*; only, because it is cry'd up, as the *Standard-Piece* of this *Work*; I shall endeavour to make it appear, that, whatever was the *Intention* of the *Author*, yet, the manifest *Design* of his *Work*, is to overthrow the very *Foundation of Faith*, and all *practical Godliness*, and to establish mere *Enthusiasm*, and strong *Delusion*, in the *room* of the *true Religion*; revealed and required in the *Word*.

I. The whole *Scheme* of *Enthusiasm* or *Delusion*, is built on this false Position, *That we cannot think upon any Thing invisible or spiritual, without some Degree of Imagination*, or, that *Images* of spiritual Things must be represented to our *Fancy*, else we can have no thought about them. Accordingly, Mr. *Edwards* tells us. *Edin. Ed. Pag. 26.* "Such is our Nature, that we cannot think of Things invisible, without a Degree of Imagination. I dare appeal (says he) to any Man of the greatest Powers of Mind, whether or no he is able to fix his Thoughts on God, or Christ, or the Things of another World, without imaginary Ideas attending his Meditation.--- And the more engaged the Mind is, the more lively and strong, will the Imaginary Idea ordinarily be." Than which nothing can be more false and

absurd; for it is certain, that no Object can enter the Imagination, but which we have *seen* ourselves before, or has been *represented* to us by others, as *visible* or *sensible*; so that our *Senses* only, can furnish the Imagination with Object. Now to say, that we can have no Thought or Perception of any Thing in the Understanding, unless we have a sensible Representation of it in the Imagination, is the same as say, that we can have no Conception of any Thing but under a *corporeal Form*; and so, according to *Mr. Edwards*, we can have no Thought of God, without some *visionary Form* or *Shape*, represented to our *imagination*, which is most gross and abominable, as was the very first Rise of *Idolatry* in the World, *Rom. 1, 21, 23. They became vain in their Imagination and changed the Glory of the incorruptible God, into an Image made like unto corruptible Man, and to Birds and fourfooted Beasts, and creeping Things*; for it is plain, that they conceived *vain Images* of him in the *Fancy*, before they could set up idolatrous *Representations* of him, in their *Temples*.

It is true, the Spirit of God in Scripture, in Condescension to our Weakness, represents some of the *commensurable Perfections* of God, under the Resemblance of some of the *Members* of the human Body, such as the *Eye*, *Ear*, the *Hand*, and the *Feet*; not that we should form the least *Imagination* of any of these bodily Parts in God, but be led to a pure Conception of what is intended by these Metaphors. Thus when we hear an *Eye* ascribed unto God, we ought to think of *Knowledge*, when we read of his *Arms* and *Hands* to think of his *Power*, and when *Bowels* are ascribed to him, to think of his *Compassion*. So Christ is compared to the *Sun*, to a *Vine*, to a *Rock*, not that we should form any Representation of Christ upon the Imagination by these Things, but only to think of his *personal* and *mediatorial Excellencies* signified by these *Similitudes*. Yea, it is so far from being that we cannot fix our Thoughts on God, or Christ,

and *imaginary Ideas*, that if there be the least *sensible* or *visionary Representation* of God or of Christ formed in our Imagination, we do that very Moment think upon a *false God* and a *false Christ*. Our Senses and Imagination, cannot assist us at all, in thinking upon the Divine Nature and Perfections. What *sensible Representation* can be form'd on the Imagination of the *Eternity, Omnipotence, Omniscience* and *Omnipresence* of God? We are infinitely removed from any Conception of the true God, when the least *imaginary Idea* of him cleaves to our Meditations. Hence it follows, that the very reverse of what Mr. Edwards says is true, namely, "The more engaged the Mind is, the more lively and strong will the *imaginary Idea* be." I say, the very *reverse* of this is true, for the more engaged the Mind is upon any spiritual Object, the more *divested* will it be, of all *imaginary Ideas*; Yea, there will be *no imaginary Ideas* cleaving to the Thought at all; for Instance, In the *Act of Believing*, or receiving Christ, as reveal'd and exhibited in the Gospel-Promise, I suppose the Mind is as deeply engaged, as in any other Act whatsoever, but there is not the least *imaginary Idea*, cleaving to that *Act*, for if there were the least *sensible, or visionary Representation* of Christ upon the Imagination, it would not be a *believing* and crediting the *Record of God*, but a *seeing* of a *sensible Object*. And indeed this *visionary Representation* of invisible Objects in the Imagination, has been at the *Bottom* of all the *Delusions*, that have ever hitherto taken Place in the World, and is the *fertile Source* of all *satanical Imposture*. Accordingly we find,

II. That Mr. Edwards acknowledges, that *this Work* is begun by *Representations* of *dreadful Objects* upon the Imagination, which, after violent bodily Agitations, are succeeded by *imaginary or visionary Representations*, seemingly more agreeable, Pag. 54. These that are in such Extremity (*viz.* of bodily Agony and Pain) very often have a *lively Idea* of the

" the *horrible Pit* of eternal Misery, and at
 " the same Time it *appears* to them, that a great God
 " who has them in his Hands, is exceeding Angry
 " with them, his Wrath appears amazingly terrible
 " to them, God appearing to them so much provoked,
 " and his Wrath so incensed, they are apprehensive
 " of great Danger, that he will *now*
 " *forthwith* cut them off, and send them down to
 " the *dreadful Pit* they have in *View*.—Very many
 " have an extraordinary Sense of their fully deserving
 " that Wrath and Destruction, which is, N. B.
 " *Then in their Eyes.*" The plain obvious Meaning
 of all this, is, They have a lively *sensible Representation*,
 carried in upon their *Imaginations* of material
Flames, which they apprehend to be the Flames of
Hell-Fire, and, that the *visionary Representation*, may
 be as horrible and amazingly terrible, as the Cause
 of it can produce; their *Bodies*, at the same Time
 are seized with violent *Agonies* and *Convulsions*, (which
 is the *Extremity* Mr. Edwards speaks of) in which
 Case, they cannot but apprehend, from a natural Conscience
 of Guilt which Satan works up to Horror and
 Despair that they are just ready to drop into that *dreadful*
Pit of Destruction, which, Mr. Edwards says, *then*
before their Eyes; or, which is the same Thing
 of which they have a *visionary Representation*.

If I had ventured to give such an Account as this
 of the *Spring* and *Rise* of what they call their *Convictions*,
 they would be ready to call it in Question; but
 I suppose none will discredit the Account, when it
 comes from Mr. Edwards, whom they set up as a
 great Patron and Defender of this Work: And that
 have given the true meaning of his Words, will further
 appear, from what he says, *Pag. 55.* "There
 " have been some Instances very much like these *Demoniacs*
 " *moniacs* that we read of *Mark* 1. 16. Chap. 9. 20
 " of whom we read, that when Satan had cry'd with
 " a loud Voice, and rent them sore, he came out of them
 " And probably (says he) the Instances were design'd for

"a Type of such Things as these." The Scripture Account of the *Demoniac* spoken Mark 9. compared with the parallel Places, amounts to this, *Lo a spirit taketh him, and he suddenly crieth out, and it taketh him, that he foameth and gnasheth with his Teeth, and bruising him, he pineth away, and it hardly departeth from him.* Now, it is undeniable, that these Agitations and Convulsions spoken of in the Text, were the immediate Effects of a *diabolical Possession*; and since Mr. Edwards connects such bodily Agonies as these, with the Marks of the true spirit, it is no Wonder that he falls into that terrible Blunder of making the Work of Satan TYPICAL of the Work of the spirit of God; which, if I had Freedom to use his own Words, Pag. 63. "Wants but one Thing of the unpardonable Sin, namely, his saying it against inward Conviction."

It is probable that the above Remark of Mr. Edwards, has led Mr. Webster into a Thought, upon this Subject, equally extravagant, Letter Pag. 32. "Allowing (says he) that Satan, who no doubt is present at such Meetings of the Sons of God, was permitted to harass several Persons in this extraordinary Manner, it would no more prove the Work in general, *Delusive or Diabolical*, than the Charge could be brought against our Saviour, and such as thro' his Word believed on God, Satan being then permitted to tear Multitudes, and cast them down to the Ground." As if Satan had been permitted to tear and cast down to the Ground, Multitudes of these, who, thro' the Word of Christ, believed on God, which is the only Meaning his Words can bear, to make sense of them. But neither Mr. Webster nor any for him, will be capable to make good, that our Saviour's Doctrine was attended with such dreadful and gloomy SCENES, for there is not the least mention of one, let be Multitudes cast down to the Ground and torn, at any of Christ's Sermons; the *Demoniacs* were

were brought to him for a *Cure*, and it is plain *Satan* was dispossessed, before any of them *believed*, and it is as plain that they were never torn and cast down *afterwards* by him.

Now when Persons are in the *above* deplorable Condition, having their *Imagination* filled with most *horrible Representations*, and their *Bodies*, at the same Time, under most *violent Agonies*, attended with a *hideous Expectation* of the *speedy Accomplishment* of all their *fearful Imaginations*, it is no Wonder, that they do most ardently desire *present Deliverance* at any *Rate*; accordingly *Satan*, finding them thus prepared, to wish for *Ease* at any *Rate*, he suits the *Deliverance* unto the Nature of the *Work*, by making a Representation upon their *Imagination*, of what appears most agreeable to their *Senses*, attended with a strong *Persuasion* of the *Reality* of what they see and hear, and consequently that they are *really converted* (the Strength of the Delusion lying there) and so they come to be filled with extatick Joys and Raptures. This is exactly agreeable to Mr. Edwards own Account of their *Outgate*, Pag. 55. "And then (viz. after the Condition above describ'd) Light has appear'd, and a *glorious Redeemer*, with his wonderful All-sufficient Grace, has been represented to them, often in some sweet Invitation of Scripture. Some Times the Light comes in *suddenly*, some Times more gradually, filling their Souls with Love, Joy, &c." And, Pag. 27. "They have been in a Kind of *Extasy*, wherein they have been carried *beyond* themselves, and have had their Minds transported into a *Train* of strong and pleasing *Imaginations*, and Kind of *Visions*, as tho' they were wrapt up even to Heaven, and there saw *glorious Sights*." And after this they cannot endure to have their *Conversion* so much as questioned; yea it is *Blasphemy* against the *Holy Ghost*, according to them to express the least Suspicion of it. This brings to Remembrance the Words of our Lord, *Matth. x.*

43, 44, 45. *When the unclean Spirit is gone out of a Man, he walketh thro' dry Places, seeking rest, and findeth none. Then he saith, I will return unto my House from whence I came out, and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that Man is worse than the first.* Not to insist upon illustrating every Word in this Parable, the scope thereof, as applicable to the present Purpose, seems to be this, namely, When Satan has so filled the Imagination with dreadful Representations, that the Person wants Ease upon any Terms, then, having gain'd his End, he goes out of the Man in that terrible Shape, or frees his Imagination of these frightful Ideas that haunted it before, and then by the Means of more pleasing and delightful Sensations, he returns unto the Person thus prepared for his more dangerous Reception, with the Devil of Pride, Presumption, confident Persuasion, and the like, attended always with Aversion to any Testimony for the visible Kingdom of Christ; and so the last state of that Man is worse than the first. "All other Reformation (says Mr. Haliburton in his Memoirs) proves but a sweeping and garnishing, while the Soul is empty of Christ: It may be swept from the Filth of flagitious Sins, and garnished with the Paint of Religion, or some Habits of moral Virtue, but none of these will keep out the Devil."

III. Mr. Edward's being abundantly sensible, that there is no Example of such frightful or delightful Sensations and Imaginations above described, to be found in the Experiences of the Saints of God recorded in Scripture; therefore he falls upon the short Way of setting aside Scripture Experiences altogether, from being any Standard, whereby to judge of the Conformity of our Experiences, to the Work of the Spirit of God upon others, as describ'd in the Word; for he says, Pag. 20. "No Deviation from what

“ what has hitherto been usual, let it be never so
 “ great, is an Argument that a Work is not a Work
 “ of the Spirit of God.” And Pag. 23. He argues, *That tho’ there be no Instances in Scripture of such extraordinary Effects upon the Bodies of Men, yet there is no Force in the Objection, if there is not a Scripture Rule excluding such Things.* We ought indeed to exclude from our Practice and Imitation, every Thing that wants the Authority of Scripture, Rule or Example; but then we justly acknowledge, the binding Force of *Scripture Example*, even where there is no *Scripture Rule expressly* injoining the Thing in as many Words. For it has always been strenuously maintain’d by Protestants against the Papists, That necessary and evident Scripture Consequences, and all imitable Scripture Example, are of equal Authority with Scripture Precept. And therefore since *Convulsions, Hysterick Fits, and bodily Agonies*, followed with *visionary Representations of seemingly delightful Objects*, are not recorded, as attending the spiritual Experiences of the Saints, they are contrary to Scripture Example which is the same Thing in this Case, as to be excluded by a *Scripture Rule*. However, there is no Want of plain Scripture Rule, discharging all imaginary Ideas of God, or which is the same Thing, excluding all sensible Representations of God, or of Christ from our Imaginations, as absolutely unlawful, being directly forbidden both in the *first and second Commandments*.

But further, in the Room of Scripture-Patern in the Experiences of the Saints, Mr. Edwards sets up a *mechanical extrascriptural Example*, whereby he affirms, *Persons are greatly affected by seeing others so*; For, Pag. 29. he says, that “ The same Thing may “ be signified more fully and effectually by *Actions* “ than by *Words*.” I own in Things *mechanical* it is so, a Tradesman may shew his Apprentice, how such a Piece of Work is to be done, by doing the like himself, which will be a more affectual Signification of his Mind, than mere verbal Directions could be; but in Things *spiritual* it is absolutely absurd, for

Faith

Faith cometh by hearing the Word of God, and not by the Example of any Man whatsoever. I am not here speaking against the Usefulness of Examples in practical Godliness, but of that *secret Impulse*, communicated by the Example of others, whereby a Person is affected in *like Manner*, even tho' there be not a Word spoken; for it is of *this*, and not the *former*, that Mr. Edwards speaks. Accordingly Pag. 29. he adds, "Tho' the Impression that is made upon them should be only by seeing *Tokens* in the Behaviour of others, without hearing them *say our Word*;" which is exactly the Language of *Quakers*, a Branch of that *Hellish Scheme*, calculated for enervating and overthrowing the divine Authority of the Word, as it is the only Foundation of Faith in our Lord Jesus Christ. And that Mr. Edwards wants to set aside the Word, as the *only Rule*, at least, in judging and trying *this Work*, will plainly appear from what he says, Pag. 44. "Whatever Spirit removes our Dark-ness, and brings us to the Light, does us a Kind-ness; if I am brought to a Sight of Truth, and am sensible of Things as they be, my Duty is immediately to thank God for it, without standing first to enquire, by what Means I have such a Benefit;" that is, I am to thank God for such a Benefit, without enquireing whether I have it by the means of his Word, or by a *satanical Imposture*, which is quite contrary to the express Letter of the Text, which Mr. Edwards pretends to insist upon, Try the *works whether they are of God*.

Mr. Edwards, being aware that *this Work*, which he so much patronises, cannot stand the Trial of the *Distinguishing Marks* of a *saving Work* of Grace in the Soul, he is therefore, for stating no spe- cial Difference between *common* and *saving Grace*, or drawing any dividing Line between *Saints* and *Hypocrites* in the *present World*. Pag. 71. "There is a judging of some Sort or other, that the Scripture very plainly forbids." 'Tis plain, that that Sort of

Judging

" Judging is forbidden, that God claims as his Pre-
 " rogative, whatever it be. --- And if we examine,
 " we shall find, that that Judging of Hearts, that is
 " spoken of as God's Prerogative, is not only the
 " Judging of the Aims and Dispositions of Mens
 " Hearts in particular Actions, but *chiefly*, a Judging
 " of the STATE of the Hearts of the Professors of
 " Religion, with Regard to that Profession, ---- to
 " distinguish Hypocrites that have a Form of God-
 " liness from true Saints, is the proper, yea, the
 " main Business of the Day of Judgment; they there-
 " fore do greatly err, who take it upon them posi-
 " tively to determine, who are sincere, and who not,
 " and to draw the dividing Line between true Saints
 " and Hypocrites." No reasonable Man ever pre-
 tended to judge of Mens Hearts, otherwise than by
 their outward Actions, this is not the Question in
 Debate, but the *Question* is, Whither Ministers ought
 not *doctrinally* to declare, that there is a *specifick* Dis-
 ference between *common* and *saving* Grace, and be-
 tween *both these*, and the *Delusions* of SATAN? And
 consequently, whether they ought not to point out
 these distinguishing Marks from the Word, and
 Christians *examine* themselves thereby, that they may
 know whether they have Grace in *Reality*, or the
counterfeit of it only: This is what we affirm to be
 the indispensable Duty, both of Ministers and People
 according to 2 Cor. 13. 5. *Examine yourselves* whether ye be in the Faith; which certainly points out the
 Duty of Ministers, to be very particular in offering dis-
 tinguishing Marks from the Word, and the Duty
 People to examine themselves thereby.

But, Mr. Edwards is against such a narrow and
 strict Search, it would tend to discover the whole Ma-
 tery of Iniquity, that Satan is carrying on by his
 wiles; and therefore we find, that the positive Marks
 which he gives of the true Spirit, (sum'd up Psal. 50.)
 are no way distinguishing; they are such as all
 agree, not only with common Influences of the Spirit

but even with the *Delusions* of SATAN. For tho' he is so confident, that he has given a *full* Enumeration of distinguishing Marks, that he says, they are sufficient to determine this Work to be the Work of God, *unless the Apostle John was out of his Rules*. And Pag. 56. "If the Apostle *John* knew how to give Signs of a Work of the true Spirit, this is such a Work." Yet it will be obvious to any intelligent Christian, that a Person may have all the *Marks* he condescends upon, as he treats them, and yet be under a *gross Delusion*; for he is exceeding lame in his Account, he makes not the least mention of FAITH apprehending Christ in the Word of Promise, nor of the *Necessity* of it, nor a Word of the *inward Conflict* that is in the Believer with a Body of Sin and Death; nor of a *Desire* to have the Heart searched by the Candle of the Word, in the Hand of the Spirit of God; nor of any *Concern* for the *declarative Glory* of God, and contending for *present Truth*, in Opposition to the Indifferency and Neutrality of the World; Altho' these, and many more distinguishing Marks, are to be found in the *Writings* of the Apostle *John*, from whence Mr. *Edwards* pretends to have made a *full* Enumeration of the *Marks* of the true SPIRIT.

And if it is said for Mr. *Edwards*, that he is giving the Marks of a *divine Influence* of the Spirit of God, in Opposition to a *Diabolical Influence* or *Delusion*, because he says, Pag. 49. "There are common Influences of the Spirit which are often mistaken for saving Grace, but these are out of the Question, because, tho' they are not saving, yet they are the Work of the true Spirit." And Pag. 52. "Whither Persons Convictions, and the Alteration in their Dispositions and Affections be in a Degree and Manner that is saving, is beside the present Question." But let it be considered, that as he lays down no Marks of Distinction, between a common Operation of the Spirit, and a Delusion of Satan; so, granting *this Work* were the Effect of a

common Operation of the Spirit, yet, if it goes *no further*, Persons will be as effectually ruined in the *Issue*, as they could be by *satanical Imposture*.

Again, It is obvious from the whole Tenor of his *Discourse*, that it is so laid, as to make People believe, he is giving the *Marks* of a saving Operation of the Spirit of God on the Souls of Men, and that he is accounting for some uncommon Appearances, that presently attends such a gracious Work; if it were not so, why is it so mightily cry'd up, as an extraordinary Work of the Spirit of God? why so much Noise about the *Numbers* of *Converts*, who are describ'd and pointed out as gracious Persons, in all the *Papers* publish'd in Defence of this Work? and, why are they declared guilty of the Unpardonable Sin against the HOLY GHOST, who speak a Word against it? as Mr *Edwards* does, *Pag.* 63. and I find all the *Writers* on that *Side*, especially the *Clergy*, copy after his Example, which indeed is an effectual Way to impose upon the ignorant; but they that *know their God*, will not be so easily beat out of their Religion and Reasons by *big Words*.

Farther, Mr. *Willison*, who may be supposed to have perus'd this Sermon of Mr. *Edwards*; says of it in his Preface thereto, That "it will prove most
" useful to the Church, for discerning a true and re-
" al Work of the Spirit of God, and for guarding
" against Delusions and Mistakes." By a *true* and
real Work of the Spirit of God, he cannot but mean
a *saving Work*, else he imposes upon the World, by
such a *Preface*, wherein he says, The Lord is "come
" suddenly into his Temple, by a glorious Ministration
" of his Spirit with the Word, first in *America*, then
" in *Britain* itself, particularly in several Places of the
" *West* of *Scotland*, whereby many are *awakened* and
" *converted from Sin to God*." But after all, as I
hinted before, none of the *positive Marks*, especially
as Mr. *Edwards* explains them (and which I need
not here transcribe, the Book being so common) will
serve

serve to prove this Work to be the Effect of divine Influence; they may be found every one of them in a Person that is under a Delusion of Satan. Many judicious *Divines*, such as, *Guthry, Shepherd, Burges* and others, do evince from the Word, that Hypocrisy and Delusion, may be attended with *higher Marks*, than any that Mr. *Edwards* has condescended upon.

From what has been said, it too evidently appears, that this *grand Performance* of Mr. *Edwards*, so much applauded by the *Promoters* of this Work, is just calculated for supporting *Enthusiasm*, and consequently for razing the very *Foundation of Faith*, and all practical Godliness; And therefore, I am sorry, that Mr. *Willison* has so rashly (to say no worse) recommended to the *Scots Reader*, what is so manifestly everive all true Religion, and directly contrary to all that was formerly preach'd and publish'd to the World, till late, and shall earnestly wish *He and others* may in time see their Mistake, and honestly retract what they have done.

Altho' Mr. *Robe* says, it would be superfluous and unnecessary to answer a-part after Mr. *Edwards*, yet, he thinks fit to observe the following REMARKS, some of which, by the By, are the same, with what Mr. *Edwards* observed before Him.

First, Mr. *Robe* observes, *Pref. Pag. 7, 8*. "That there are some, who do not cry out in the Congregation, neither have any of the fore-said bodily seizures, who have been under a Law-Work for some Months, and are, as far as we can know, in the State of another, savingly converted. And there are others, who have been under the severest bodily Distress, in whom the Work of Conviction and Conversion, as to the main Strokes of them, answer to the former, as Face to Face in a Glass." He infers, That no thinking Person will conclude, that all is Delusion with the latter, merely because their Bodies were strangely disordered, seeing they

they have the same uncontestible Evidences of Conversion with the former.

To this I answer, (1) Altho' Mr. *Webster*, artful insinuates, *Letter* Pag. 12. That it has been charged upon the *Gentlemen of the Secession*, as he calls them, and drawn as an Inference from their Writing "That not one Soul can be converted within the Pale of the *Establish'd Church of Scotland*;" yea, none of these *Ministers* ever said so, and, I believe never thought so; yea, as I hinted before, they would rejoyce to see *Thousands* for *One* really converted, and that the gathering of the People, were indeed into *Salvation*: I may add further, that their Charity is not narrow, but that they think, that many are in the *Establish'd Church*, and carry'd off with the *Delusions of the Day*, who were formerly, and consequently still are, gracious Persons, whose Eyes the Lord has yet open in his Time. — But then (2) The uncontestible Evidences of Conversion, as enumerated either by *Narrative*, or by Mr. *Edwards*, or by Mr. *Webster*, falling far short of the distinguishing Marks of a saving Work of the Spirit of God; Persons that have none of these Evidences, whether such as have been under the severest bodily Distress, or such as have had none of these bodily Seizures; they may exactly correspond to one another, as Face answereth Face in a Glass, and yet be both under a gross Delusion. For my part, I should think myself unfaithful to my Trust, as a Minister, if I made People depend solely upon such Evidences of Conversion, as I find insisted upon by the Promoters of this Work. Let the following Scriptures be considered, *Exra.* 9. 6. — close *Psal.* 101. 7, &c. *Ezek.* 9. 4. *Rom.* 7. 21, 23, 24.

The Second Remark that Mr. *Robe* makes, is, "Faintings, Hysterick-fits, Convulsions, bodiliness, agonies and Strugglings," may be the Effects of sudden Fears, a great Sorrow upon weak Grounds; "and therefore he sees no Reason, for legal Terrours and Fears, and a strong

"hension of the Wrath of God in Persons,-----
 "should not have the like Effects upon their Bodies."

As Mr. Robe has this Remark entirely from Mr. Edwards, so I have answered it above: It is obvious to any, that understands *Philosophy*, or common SENSE, That these bodily Agitations and Agonies, can be nothing else, but the Effects of a strong Impulse upon the *Imagination*, and cannot possibly be the immediate Effects of any Actings of the *superiour* Faculties of the Soul, such as the *Understanding* and *Will*; These can produce no such Effects as are here mentioned: And therefore, since it is not pretended, in the present Case, that these *Paintings*, *Convulsions*, &c. are the Effects of sudden Fear or Grief on *worldly Grounds*, it is impossible, but that they must flow from a *worse Cause*. The Seat of the Operations of the Holy Spirit, is the *superiour* Powers of the Soul. SATAN has easy Access to the *Imagination*: All horrible or pleasing *visionary Representations* that are form'd there, are from him only, 2 Thess. 2. 9, 10, 11.

Mr. Robe observes *Truely*, That "There is much Reason to conclude, That the Work of God in converting many, in several Parishes in the Shire of *Air*, and others Places in the *West*, from the Year 1625 to 1636 was attended with much the same Appearances as *this now*." And so he transcribes at large the Account, which the *Author* of the *Fulfilling of the Scripture* gives, of what was then nick-nam'd the *Stewartoun Sickness*. Mr. Webster imagines this Story makes so much for their Purpose, that he likewise gives it Room in his *Letter*, Pag. 37. so that need not transcribe it a *third* Time, since it is now current. From the said *Quotation*, Mr. Robe inserts, "The Similitude and Likeness of *this Work* amongst us, unto that referr'd to, seems evident; and can these *bodily Effects* mentioned, be just Grounds of Objection against *this Work now*, and not also against the other?" But I must be allowed to shew, that

D

there

there is the widest Difference between this *present* Work, and the Work of God *then*, in every Respect. It must be observed, that the *Author* of the *Fulfilling of the Scripture*, is there giving *Instances* of the remarkable Outlettings of the Spirit, attending the Ministry of these, who were honoured to be most *instrumental*, in carrying on *Reformation-Work*. The first Instance he gives, is the Success that attended the Ministry of our *first Reformers*, such as, *Luther, Melancton, Zuinglius*, and others abroad; and *George Wishart* at home: And then he mentions the extraordinary Outletting of the Spirit in the *Work* of *Scotland*, about the Year 1625 (quoted by *Mel Robe* and *Webster*) accompanying the Ministry of these who were bearing any *Testimony* at that Time, under hot Persecution from the *prelatick* Party, particularly at *Irvine*, under the Ministry of the famous Mr. *Dickson*. And after other Instances of the like Nature, he speaks of the "*Remarkable Time*, wherein the Lord did let forth much of the Spirit on his People in the Year 1638. when this Nation did so solemnly enter into *Covenant*.... Then did the Nation own the Lord, and was visibly own'd by him; much Zeal and an enlarged Heart, did appear for the publick Cause." So that the *Author* is speaking of the Outlettings of the Spirit that have accompanied publick, as well as personal *Reformation*. But can any of the *Promoters* of this Work alledge for themselves that they are making the least Essay towards publick *Reformation*, as it has been owned and professed in these Lands? Nay, as shall afterwards be made appear, they are doing what they can to obliterate the Memory of *Scotland's covenanted Reformation*, and to raze all Concern thereanent out of the Minds of the People.

Again, the Lord's Work at *Irvine*, at the Time mentioned, was not attended with such cloudy Appearances, as cleave unto the present Work amongst us. All that is said of the People at that Time is, "Many

" were

"were so shocked, and taken by the Heart, that, thro' Terror, the Spirit in such a Measure, convincing them of Sin in *hearing of the Word*, they have been made to fall over, and thus carried out of the Church, who afterward proved most solid and lively Christians."

This Passage Mr. Webster thinks is *so much to the Point in Hand*, that he cannot omit transcribing it, *lett. Pag. 36.* But it is observable, that the Occasion of their *falling over* was the overpowering Influence of the Spirit of God upon their Souls, in the *hearing of the Word*, which is not refused in some Circumstances; but, in the *present Case*, Multitudes fall over without *hearing a Word spoken*, as Mr. Edwards allows to be the Case *Abroad*, unto which it is granted, that the Work at *Home* is *similar*, and known in this Instance to be so in *Fact*, several having owned, that it was not by Means of any Word spoken, or brought to their Remembrance, that they underwent *bodily Seizures*: But, besides, there is no Mention of their *bitter Outcryings, Convulsions, bodily Agonies, and Strugglings*, which are the ordinary Concomitants of the present Work. Further, they had no such frequent Meetings on Week Days, as take place in the *present Case*, to the manifest Detriment of relative and stational Duties. The Author says only, That "*few Sabbaths did pass without some evidently being converted.*" And, as it is the manifest Scope of the Author in the Place quoted, to give Instances of the Power of God accompanying the Ministry of these who were essaying Reformation Work, so it may be justly infer'd, that these People couched the Testimony of their Day, the *Reverse* thereof is the sad and dismal Effect of the *present Work*.

Since then the *Instruments* whom the Lord employ'd in the West of Scotland, at the Time spoken of, were Men who were the Objects of hot *prelatick* persecution, because they *witnessed* against them, as

is fairly enough insinuated by the *Author*; and since it was by the Means of Gospel Ordinances *orderly* dispensed, that the Spirit of the Lord was poured down upon the Souls of People, in Time of Hearing, in such a plentiful Measure, that their frail Bodies were inactive for a While, without the least Agony, Convulsion or Struggling; and since the *present Work* hath all the *contrary* Appearances attending it, it plainly follows that there is no Similitude between *this* and the *former*: And therefore, since Messrs. *Robe* and *Webster* have been searching the *Author* of the *Falsifying of the Scripture*, in quest of an Example of *this Work*, which they so much cry up, I shall put them in Mind of a Passage, from the same *Author*, much nearer the Point in Hand in all Respects: Great Appearances of God for his Church under the New Testament, Pag. 201. Wherever, "In any of the Churches the Lord hath had some special Work of Foot, and the Interest of the Gospel gaining Ground, Satan *there* hath followed the same remarkably with some close and subtle Assault, in bringing forth something of his Work in Resistance thereto, to beget Prejudice against the Way of Truth. It was unquestionably one of the most searching Trials the German Church had by that strange Appearance of the *Anabaptists* there. But this being so notour and publick in the Histories of these late Times, besides other remarkable Instances of the like Kind, I forbear to mention it further; one memorable Passage, that is less known to many, may be for some Advantage, and confirming to the Truth, the inserting of it here. When the Gospel was flourishing in the Church of Ireland by the Ministry of some eminent Servants of Christ, who were labouring there some Years before the *Rebellion*, and a most extraordinary Time of the Power of the Spirit following the Ordinances, when others of Satan's Devices, to cast a Let in the Way, had prov'd abortive, the

" great

" great *Destroyer* was at last let loose in a strange
 " Manner, to essay a Counterfeit of the Work of
 " the Lord there. This first began about *Locklearn*
 " upon several ignorant Persons, who, in the Midst
 " of the publick Worship, fell a breathing and pan-
 " ting, as these who had run long, with strange
 " Pangs like *Convulsions*; yea, thus they were affected,
 " whatever Purpose was preached, even by such Mi-
 " nisters who were known Enemies to the Truth,
 " the Number of which still encreased thro' several
 " Parishes for a Time. At first both Ministers and
 " Christians were put to a Stand; but afterward, up-
 " on further Discovery of the Tendency of their
 " Way, and finding no solid convincing Work, which
 " had therewith any Sense of their Sin, or panting
 " after a Saviour, did quickly perceive this to be one
 " of the *Depths of Satan*, and his Design to slander
 " and disgrace the Work of the Lord.--Yea, it
 " was evident, how such did continue afterwards
 " rude, prophane and ignorant. Thro' this Engine
 " did the Devil thus drive to beget Prejudices a-
 " mongst those who did but look on at a Distance
 " against the Power and Life of Religion."

The fourth Remark Mr. *Robe* makes, is, " That,
 " in *New England*, where Hundreds were affected
 " in their Bodies, the same Way severals with us
 " are. The most Part of these who were thought
 " to be convicted, have continued now for some
 " Years to profess serious Religion, and to practise it,
 " without returning to their former Follies: And
 " shall we not hope the same of these converted a-
 " mongst us, seeing also they have continued for se-
 " veral Mouths-----in a desirable Way?"

As to the *Work* in *New England*, the Reader may
 judge of it, from an Account given thereof, in a
Protestation presented to the Synod of Philadelphia, June
1. 1741. printed at *Philadelphia* the said Year, and
 subscribed by *twelve Ministers* and *eight Elders*, where,
 speaking of Mr. *Gilbert Tennent*, and others of Mr.

Whitefield's

Whitefield's Adherents, they testify, Pag. 11. against
 " Their preaching the Terrors of the Law in such
 " Manner and Dialect as has no Precedent in the
 " Word of God, but rather appears to be borrowed
 " from a worse Dialect; and so industriously work-
 " ing on the Passions and Affections of weak Minds
 " as to cause them cry out in a hideous Manner, and
 " fall down in Convulsive-like Fits, to the marring
 " of the profiting both of themselves, and others
 " who are so taken up in seeing and hearing these odd
 " Symptoms, that they cannot attend to hear what
 " the Preacher says; and then, after all, boasting
 " of these Things as the Work of God, which we
 " are perswaded do proceed from an inferior or worse
 " Cause." This concurring Testimony of so many
 Ministers and Elders of the Presbyterian Persuasion
 who had full Access to know the State of Matters as
 to Religion in our *American Colonies*, will certainly
 find Credit with all sober thinking Persons. And if
 we judge of the Continuance of a Profession in *New*
England, by the Continuance of it, such as it was, in
 several Places of the *West of Scotland*, we cannot but
 conclude, that there is little of a Profession to be found
 among that People by this Time; for it is most re-
 markable, that, within the Space of less than eight
 Months, this *Work* is as suddenly decaying in the
 Place where it began, as it arose at first, and in other
 Places it has begun and decay'd in much shorter Time
 even altho' all possible Means have been used to pre-
 serve it in Vigour; and it is obvious to common Ob-
 servation, that it has happened (at least to those
 who were immoral, and had not a Profession before)
 according to the true Proverb, 2 Pet. ii. 22. *The Devil*
is turned to his own Vomit again, and the Sow that
was washed to her wallowing in the Mire.

Under this Head Mr. *Robt* pretends, " To give
 " Instances from the holy Scripture, of Things
 " exactly similar to these bodily Distresses (which
 " he says are to be found) in our Case." But, be-
 cau

cause Mr. Webster mentions these Instances more distinctly, I shall consider them as they stand in his Letter Pag. 35, 36. For a Scripture Instance of crying out under the Ministry of the Word, or in Time of publick Worship, he cites *Acts ii. 37.* and tells us, That, "three Thousand wounded Souls cry'd out at once." Whereas the Text runs thus, *When they heard this, they were pricked in their Heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, What shall we do?* Here there is not the least Mention of crying or screaming, but only that they said or spoke with that Calmness and Composure of Mind, which attends the Operations of the true Spirit. Nor is it said that they spoke all at once, as Mr. Webster asserts, which would make a confused and unintelligible Sound; nor that they spoke in the Time of Peter's Sermon, but after he had finished and applied his Discourse, *Verses 36,* the Success thereof appeared in a convincing Work of the Spirit of God, which was intimated to him, and the rest of the Apostles, by severals of the Multitude, *Verses 37,* some speaking (in that Interval) to one of the Apostles, and some to another: Whereupon Peter begins another Discourse suitable to their Case, *Verses 38,* a great part whereof is not recorded; for it is said, *Verses 40,* That with many other Words he did testify and exhort. The Issue of all was, *Verses 41,* That the same Day there were added unto them about three Thousand Souls: so that this Passage makes nothing for the bitter Outcries that have been heard among the People at Ambuslang, Kilyst, and other Places, in Time of publick Worship, to the marring of both their own and the Edification of others. And the other Text which he quotes from Mr. Edwards will make as little for his Purpose, *Psal. xxxii. 2.* When I kept Silence, my Bones waxed old through my roaring all the day long. If Mr. Webster had prov'd that this roaring was in Time of publick Worship, it had been the Point; but I suppose that tho' the roaring be taken

taken in a literal Sense, it will be granted that it was in *Secret*, and none disturbed therewith. However, if this *roaring* is to be understood literally of a *great Noise*, why are not other Expressions of the like Nature to be taken in a literal Sense likewise? Such as, *My Moisture is turned into the Drought of Summer; my Loins are filled with a loathsome Disease; my Heart is smitten and withered like the Grass; and my Bones are burnt as an Hearth.* Which Passages, and the like, if literally understood, would be inconsistent with natural Life; and therefore all sound Interpreters understand them in a spiritual Sense, as expressive of the Degree of the Soul's Exercise.

Again, for Scripture Instances of *trembling, fainting, falling down as dead*, he cites the *Jaylor*, Paul at his Conversion, and the Apostle *John* in the Isle of *Patmos*. As for the *Jaylor*, there was a Concurrence of extraordinary Providences that occasioned his *trembling*, which cannot be pled in the present Case: *The Foundations of the Prison were shaken by a great Earthquake, and immediately all the Doors were opened, and every one's Bands were loosed, Acts xvi. 26.* This, together with his being happily prevented from Self-murder; and disappointed of his Fears with respect to the Escape of the Prisoners, made him come *trembling*, and *fall down before Paul and Silas*, in a Way of civil Homage only, it being the Custom of the eastern Nations to pay their Respects in such a humble prostrate Manner, as the *Continuators of Pool* observe of this Place; and it was after all this that the Man's Conscience was thoroughly awakened, when he said *Verse 30, Sirs, what must I do to be saved?* As for the Instance of *Paul's falling to the Ground*, *Acts ix. 4.* upon Occasion of a Light from Heaven shining round about him, it is plain, that, as he was to be employed in the Office of an Apostle, so he behoved to have an immediate Commission from the Lord Jesus, which he received at that Time, *Acts xxvi. 16.* But there can be no Argument drawn from this as

Precedent

Precedent for *falling down*, when no such extraordinary Occasion for it can be pretended. And tho' it be said, *Rev. i. 17.* That the Apostle *John* fell down as dead, upon the glorious Vision that he had of the Son of God, or that *Daniel* had no Strength remaining in him, upon the same Occasion; Can there be any Argument drawn from these extraordinary Privileges conferred upon eminent Saints of God, and the Effects of them, to support the bodily Agonies of ignorant People, who are not so much as alledged to be converted while in that dismal Case? Upon the Whole, *Mr. Webster* and others must not imagine that their bare mentioning of the above Instances, will pass for Argument; for, let the Matter be narrowly examined, and it will be found, that there is not the least Shadow of an Example in Scripture that runs parallel to the Faintings, Down-fallings, Convulsions and Strugglings, that take Place at present, excepting the Instances of the *Dementacks*, *Mark ix. 18.* *Luke ix. 39.* which the Reader may consult.

Lastly, *Mr. Robt. Presl* Pag. 10. seriously begs of those who look upon this Work as a Delusion, that they would direct him and other Ministers, how they shall answer distressed Persons, who come to them crying bitterly, *What shall we do to be saved?* And accordingly he wants Direction what to answer in the following Cases; which he proposes by Way of Question, as so many natural Consequences of reckoning this the Work of the Devil. *Quest. 1st.* "Shall we tell them they are not christless and unconverted, when we evidently see many of them to be such?" *Ans.* By no Means, only beware of looking upon Persons to be christless and unconverted, merely because they are *Seceders*, as *Mr. Robt.* does, *Narrat. pag. 27.* where he says that the *Ten or Twelve* who deserted his Ministry, "Were of no Consideration as to serious Religion, or even Knowledge, except one, who sometime since saw his Error, and returned." Whereas it is well known that the *Seceders*

ders in that *Parish* are, in the Judgment of Charity, of *as great Consideration*, as to serious Godliness, as any that Mr. *Robe* can boast of in his Congregation; and as for their *Knowledge*, so far as I am informed, I would not be afraid to venture them upon a comparative Trial with the *new Converts* themselves.

Quest. 2d. "Shall we tell them, that their Fears of the Wrath of God, is all but Delusion?" *Ans.*

If their Fears are the Effect of a *beated Imagination*, and flow from a sensible Representation of horrible Objects upon their *Fancy*, do not fail to tell them, That this is nothing else but *Delusion*. *Quest. 3d.*

"Shall we tell Persons lamenting their Cursing

"Swearing, *Sabbath-breaking*, and other Immoralities,

"ties, that it is the Devil who makes them see those

"Evils to be offensive to God, and destructive to

"their Souls?" *Ans.* Altho' the Devil cannot

make them see these, or any other Evils, as they are

offensive to God, yet he may prompt them to relin-

quish in a partial Reformation, well knowing that *Publicans*

and *Harlots* will enter into the Kingdom of Heaven,

or be more easily reclaimed than *self-righteous* Persons.

Quest. 4th. "Shall we tell them, who, under the

"greatest Uneasiness, enquire at us, What they shall

"do to get an Interest and Faith in Jesus Christ, that

"Satan is deluding them, when they shew any

"Concern this Way?" *Ans.* If it is Ease from their

frightful Apprehensions that they want upon any Terms,

or if they are looking for an Interest in Christ, upon

their own *Doings* in Whole or in Part, or upon their own

Act of believing, and are not brought quite off from

Righteousness within them, to receive and rest upon

Christ alone in the Word, whatever Concern they

may seem to have, Satan is certainly deluding them.

Quest. 5th. "Shall we pray, and recommend it

"them to pray to deliver them from such Delusions.

Ans. By all Means, as you would desire to receive

them out of the Snare of the Devil, who are taken

Captive by him at his Will. Upon the Whole, Mr.

Robe says, "It would be worse than *devilish* to treat the Lord's fighting Prisoners at this Rate." What is worse than *devilish*, I know not; I find that the frightful Terms relative to the *Devil* and *Hell*, are the very *Sbibboleth* of the *Party*; but if I know any Thing worse than *devilish*, I think *Ministers* persuading poor ignorant and deluded People, that they are *privileged Persons*, comes nearest to it; whereas they ought to call them to search and try their Ways, and turn again to the Lord, to examine themselves whether they be in the Faith, and to cause *Jerusalem* to know her Abominations, *Ezek. xvi. 2.* And like faithful Watchmen to hear the Word at God's Mouth, and to give the People Warning from him. But it is Matter of Regret, that it seems to be sadly verif'd with respect to the *Promoters* of this Work, what the Lord says, *Jer. vi. 13, 14.* --- *From the Prophet even unto the Priest, every one dealeth falsely. They have healed also the Hurt of the Daughter of my People slightly, saying, Peace, Peace, when there is no Peace.*

There are two *Objections* which *Mr. Robe* endeavours to remove, which, I believe, will stand in full Force after all.

The first is, "That it cannot be the Work of the Holy Ghost, and any real true Conversion, which is so open to publick Notice, and makes so much Noise; for our Lord saith, *Luke xvii. 20.* *The Kingdom of God cometh not with Observation.*" For the Removal of this *Objection*, after an angry *Criticism* upon the *Greek Word*, which is so little to his Purpose, that it makes against himself: He alledges (as *Mr. Edwards* had done before him) "That our Lord doth not in the least insinuate, that the coming of the Kingdom of God, in the Conversion of *Jews* and *Gentiles*, was to be silently set up without Noise and unobserved. Did not the Conversion at *Samaria* quickly reach the Ears of the Church at *Jerusalem*? Were not the Conversions

" from Paganism to Christianity with Observation ?"

All this is but a weak and trifling Evasion; for tho' the Apostles which were at Jerusalem, heard that Samaria had received the Word of God, Acts 8. 14. And tho' the Conversion of the Jews will be observed, when it shall please the Lord to bring about that glorious Event; yet what says this to the *Ospretation* and outward Show wherewith this Work is attended; for the Objection is, that both the Promoters of this Work, and they who are ensnared therein, makes so much Noise about their Conversion, and the Number of their Converts, that it is inconsistent with that Modesty and Humility which is the inseparable Concomitant of a Work of God. The Flattering and great swelling Words of Vanity, wherewith Messrs. Whitfield, Webster and others, set off this Work, are truly grating to the Ears of any humble and self-denying Christian. Who ever deny'd that the Work is observable, for so is every remarkable Thing in the World whether it be good or evil? But it is their vain-glorious boasting of it, and their high Encomiums of themselves in their Journals, Histories and Pamphlets, wherewith the World is donnd. This we say, is contrary to the Character of the Kingdom of God, which cometh not with Observation, for the Kingdom of God is not in Word, but in Power, 1 Cor. 4. 20. Our Life is hid with Christ in God. The more of God, and the less of Man is seen in any Work, it speaks it out so much the more to be of God. The Saints of God cannot endure to draw the Admiration of the World after them; Not unto us, O Lord, but to thy Name give the Glory. It is the Character of the Beast to have all the World wondring after him, Rev. 13. 3. It is most observable that the Lord was not in the strong Wind, nor in the Earthquake, nor in the Fire, but in the still small Voice, 1 Kings 19. 11, 12. And therefore we may safely conclude, that Noise, Self-complacency and Applause, are the true Characteristics or Marks of

of Deceivers, *Impostors*, and such as are under palpable *Delusion*; and consequently the *Objection* holds firm against this noisy *Work*; *The Kingdom of God cometh not with Observation*.

The other *Objection*, *Prof. Pag. 12, 13*, is taken from the *Camizars*, "And it is pretended (says Mr. *Robt*) that their Case is the same with ours, and "seeing they were under Delusion, this must be a "Delusion also." In answer to this, he alleges, "That there is the greatest Disparity and Unlikeness "between the Case of the *Camizars*, and those affected among us." And he endeavours to shew the Disparity in several Instances, none of which will hold, tho' he has Mr. *Webster's* Testimony, *lett. Pag. 33*, for shewing accurately the great Disparity.

(1.) He says, "The *Camizars* had their bodily "Agitations from a supernatural Power." The Distresses upon the Bodies of our People proceed in a natural Way from the great Fear of God's Wrath." I have shewn above from Mr. *Edwards*, that their Fears of Wrath, arise from sensible Representations of horrible Objects upon their *Imagination*; these Representations are not natural else they would be more universal. They cannot proceed from the Spirit of God as I have proven before; for the Spirit deals with the superior Faculties of the Soul, in a rational Way, in and by the Word, enlightening and informing the Understanding, and renewing and swaying the Will. And therefore since these frightful Representations upon the Imagination are not natural, and since they cannot be impress'd by the Spirit of God, it remains that they must be *Impulses* of Satan, and consequently the *Fears* that issue from them, must of necessity proceed from *Satanical Influence*; especially when there can be no Instance given in Scripture, that the Operations of the Spirit of God in his convincing Work, have any such dreadful Effects upon the Bodies of Men, as take Place in the present case.

(2.) "The

(2.) "The *Camizars* pretended Inspiration, and understood not sometimes what they uttered; none of our People ever pretended in the least to Inspiration, they give a rational Account of themselves." In answer to this, Mr. *Edwards* acknowledges that the Work in *New-England*, to which this in *Scotland* is so exactly similar, is attended with Inspiration, and tho' he allows that extraordinary Gifts will cease in what he calls the *adult* State of the Church, i. e. when *publick Charity* or boundless Toleration will take Place every where, yet he argues nothing against *new Inspirations* after the *Canon* of the Scripture is concluded. Besides it is obvious to the Observation of all, that the People among us, who undergo these bodily Seizures, presently turn *eloquent*, and can talk fluently upon some Scriptures, tho' grossly ignorant before, of the very first Principles of Religion, and if this is not Inspiration, I know not what it is. And herein the Similitude to the *Camizars* holds, for so soon as that diabolick Spirit seiz'd them, presently they talk'd in Rapture.

(3.) "The *Camizars*" (says Mr. *Robe*) continued "many Years under their bodily Agitations, when ever their pretended Inspiration seiz'd them, but our People are delivered from these bodily Distresses, which do not return to them again, when they are delivered from their Fears." It would seem then that their Fears frequently recur, for it is most certain that many of them undergo these bodily Distresses over and over again; So that in this Instance the Similitude holds likewise.

(4.) "Among the *Camizars*, their pretended inspired Teachers only were affected: amongst us" (says he) "only some of our Hearers." Herein Mr. *Robe* mistakes the Story, for there are many Instances in the History of the *French Prophets*, wherein *Hundreds* at a Time, who came to their Assemblies were presently affected, and seized with bodily Agitations, and they pretended to the Power of the Holy Spirit.

Spirit, as much as Mr. Robe can do for his Hearers.

Lastly, Mr. Robe says that "the Exhortations of the *Camixars* to Repentance and Amendment of Life were without any Mixture of the Gospel concerning Jesus Christ.--- In ours, [a Work of Conviction is carried on to Conversion, according to the Doctrine of the Gospel." Herein also, Mr. Robe, in order to fix a Disparity between his People and the *Camixars*, does them manifest Injustice, for they pretended at least to sound Doctrine, as Lacy in his *Preface* to his *Cry from the Desert*, says of them, Pag. 13. "They all hold the Truth as it is in Jesus: He is, among them, the *Foundation* and *Corner-Stone*. Whoever teaches a different Gospel, and derogates from the Honour of our Lord, let him be with us, *Anathema Maranatha*. The two great Commandments, whereon hang all the Law and the Prophets, are urgently enforced in their Extasies.--- And the Scriptures directed to be read as the supreme Rule of Faith and Manners." But, as I shall agree with Mr. Robe, that the true Gospel of Jesus Christ was far from being mix'd with the Exhortations of the *Camixars*, so I am afraid the same Charge may be laid against many of the *Promoters* of this Work amongst us, especially if we are to judge by the printed *Rap-odie* of Mr. *Whitefield*.

Thus we have seen that there is no Disparity between the *Camixars*, and the Subjects of this extraordinary Work amongst us, in the above Particulars mentioned by Mr. Robe. I might further shew the exact Resemblance between them in several other Instances. The *Camixars* published *Narratives* of the wonderful Work among them, just like Mr. Robe's *Narrative* of the extraordinary Work with him, only with this Difference that Mr. Lacy is so honest to publish the Names of the Persons, who were the Subjects of that awful Delusion. Mr. Robe thinks fit

fit for very good Reasons to conceal the Names of these he speaks of. Mr. *Lacy* publishes his Account in the Words of the Persons themselves, and accordingly there is a discernable Variety of Style. In Mr. *Robt's* Narrative there is an exact Uniformity of Style, which renders it the more suspicious. Further the *Camizars* took upon them to exhort at their own Hand, without any lawful Calling, under a delusive Pretence of Inspiration, and it is well known that there have been several public Exhorters among the Subjects of this Work both at home and abroad whose Success is mightily boasted of, particularly by Mr. *Webster*, Lett. Pag. 3. "Knowing the Terror of the Lord they persuade Men, having tasted a little of his Grace, they commend his precious Grace. Their Labour of Love indefatigable: their Success great, insomuch that Numbers, now in a promising Way, date their first Concern from hearing others declare what God had done for their Souls." Also this Practice has been own'd by all sound Divines to be a manifest Stratagem of the Devil, to discredit a standing Ministry. Again the same bodily Agitations were to be found among the *Camizars* as among the People here, the same Noise and Ostentation, and upon all the same pretended Evidence of a Work of God, and as solemn a Renunciation of the Devil as having any Share in it.

For a Proof of this, let us compare the Evidence that Mr. *Webster* gives of Divine Influence as the true Spring of the extraordinary Work here, with the Evidences which Sir *Richard Buckley* and Mr. *Lacy* give of the Communication of the sanctifying Grace of God to the Souls of the *Camizars*, and we will find that they exactly hit, as Face answereth to Face in a Glass. Faithful Account of the French Prophetess Pag. 23. "As to the Communication of the sanctifying Grace of God to the Souls of those who believe in, and attend upon this Dispensation. It is no unreasonable Request that I make (says the

above Sir *Richard Buckley*) in desiring not to be bound down to answer for every Individual Person, that is outwardly a Professor.--- There was a *Judas* among the Twelve, and an *Ananias* among those that pretended to sell their Estates to give to the Poor. But as far as I can observe from the Acquaintance of many Months, it has in many produced these several *Effects*, of Meekness, Patience under Injuries, a Contempt of the World, a Dread and Hatred of all Sin, a Love and Delight in secret Prayer, and an intire Humility to the very Dust, an unsatiable Thirst after continual attending upon the Worship of God in the Assemblies, either in praying to him, or hearing his Word, an extensive Charity to Mankind of all Sorts, and a Comportment in the World agreeable hereto.--- I can never have the least Doubt or Suspicion that so good and so constant Operations, as the Love of God, the Hatred of one's Self, and a voluntary Separation of Soul from the Pleasures of this Life, a full Contentment in the Want of human Consolations, and Joy in Hardships (all which I have seen exemplify'd) could possibly proceed from an *evil Spirit*." And, says Mr. *Lacy*, *ibid.* g. 42. "The Spirit insisting chiefly and forcibly upon the great Duties of sincere and fervent Love to God and Man, and drawing all Parties among us to an actual Union, that silences all Variance about Party Opinions, and brings the several Sects into one Bond of Affection under itself, doth thereby give another Instance, wherein it favours not of infernal Qualities, but rather of the holy uniting Spirit which animated the primitive Christians, and proceeds of that God who is Love itself. A Spirit exhorting its Adherents to Self-denial.---A Spirit which takes away the Occasions of Pride in Man, and by various Ways of its Operations tends to abase him thoroughly, a Spirit which gratifies not the particular Corruptions, and sinful Infirmities

F

" of

" of its Followers :-- but on the contrary puts them
 " upon repeated Performance of the opposite Vir-
 " tues.--And as hitherto I am assured of its good
 " Effects above-mentioned, so while they continue
 " witnessed by, and felt in my own Soul, I shall ra-
 " ther incur the Displeasure of all the World than
 " God's, by charging them on the Devil." Now
 let us see how Mr. *Webster* proves that *Divine Influ-
 ence* is the true Spring of the extraordinary Work at
Cambuslang, &c. *Let.* Pag. 7, 8. " You'll readily
 " ask what Frait have these Things? Does their
 " Faith work by Love?--Yes, my Friend, and this
 " too in a most remarkable Manner. Their Faith
 " daily ripens into Action.--They esteem all God's
 " Precepts concerning all Things to be right.--The
 " Lives of the Profane are visibly reformed.--Re-
 " lative Duties conscientiously discharged.--The
 " high Praises of God employ the Tongue of Bla-
 " phemers.--Praise is perfected out of the Mouth
 " of Babes and Sucklings.--Grosser Sinners profess
 " the greatest Remorse for the Acts of Injustice.--
 " Never did any Converts appear endowed with more
 " of a truly Christian Spirit.--Their Souls burn with
 " Love to God--to one another, and to all that
 " bear the Divine Image. They cheerfully forgive
 " their Enemies, and wish well to their Fellow
 " creatures. Pag. 18. The Devil himself, was he
 " not the Father of Liars, would, methinks, be
 " ashamed to call this his Work, or claim the Con-
 " verts as his Children. Pag. 24. Shall we believe
 " the most glorious the most substantial, the most
 " real Blessings, the Product of mere Imagination
 " the Offspring of a deluded Brain? Thrice happy
 " Delusion! O my Soul, may I ever thus be deceived
 " and ever feel the same blessed Effects." Now
 when these two Accounts are stated and compared
 where lies the Difference? The Evidence of a Divine
 Influence is as strong for the *Cambuslang* as for the *St. Andrew's*
 subjects of this extraordinary Work in the *West*

Scotland: The pretended Effects are the same. For my Part I can see no other Difference but this, that Mr. *Webster's* Account is more *theatrical*, and consequently has more of the Fiction or Invention, than the plain and simple Account of the *1500 Gentlemen* above-mentioned; and therefore since it is owned by all that the *Camizars*, notwithstanding of all their pretended Evidences of a divine Influence, were under a manifest *Delusion*, it follows that the *People here*, for whom no better Evidences can be produc'd, must be under the *same*, till it please the Lord to give them a Discovery of their Mistake, which I hope and wish he will do in his Time.

I shall now consider the *Principles* of the *Promoters* of this Work, especially with respect to a boundless *Toleration* and *Liberty of Conscience*. It has been constantly observed, that the Ring-leaders of *Enthusiasm* have strenuously set up for a boundless Liberty to all *Sects* and *Opinions*, especially such as relate to different Modes of Government and Policy in the Church of God. The Reason is obvious; for the Government established by Christ in his House, is the *best*, yea the *only Fence*, against the *diverse and strange Doctrines* that may happen to be advanc'd and propagated to the Prejudice of the *Truth as it is in Jesus*; and therefore the strongest Batteries of Hell have been alwise planted against the *Walls and Bulwarks of Zion*, because if a Breach is once made on these, Error, Delusion, and all Manner of Abomination, has easy Access unto the *City of God*. And accordingly we find that the Testimony and Sufferings of the Church of *Scotland*, ever since the *Reformation*, have been chiefly stated upon Defence of that Purity of *Presbyterial Church Government and Discipline*, which we happily attain'd unto, in Opposition to a *Popish Prelacy* upon the one Hand, and *Sectarian Anarchy or Confusion* upon the other.

When Matters were come to that *Pass* in the Church of *Scotland* of late Years, that *leading with*

the Judicatures by *Instructions, Petitions and Representations*, were not only utterly disregarded, but some of the *now seceding Ministers* ejected, for no other Reason but because they could not withdraw a *Protestation* entered before the *General Assembly 1733*, for their just Rights and Privileges as Ministers of the Gospel, to testify *doctrinally and judicially* against the Defections of the Times; there were some Ministers about that Time, who appeared somewhat zealous against the arbitrary Measures that were then entered into. Several of them had in the Year 1732 subscrib'd a *Representation* (wherein the now seceding Ministers join'd) and presented it to the *Assembly* the said Year, for the Redress of many of these Steps of Defection, which are afterwards mentioned in the *Act and Testimony* emitted by the *Associate Presbytery*; which Representation was refus'd a Hearing by that Assembly, whereupon such of the subscribing Ministers as were present offered a *Protestation* for Exoneration, which was also refus'd to be marked. The Zeal that appeared in these Ministers about that Time, made the *Brethren* entertain such favourable Opinion of them, that when their *Secession* was first stated *November 1733*, they declared their Readiness to hold Communion with all such who were adhering "to the Principles of the true Presbyterian covenanted Church of Scotland, in her Doctrine, Worship, Discipline and Government, and who were affected with the Evils complain'd of and were wrestling against the same." And afterwards in their *Declination* given in to the *Assembly 1739*, they "intreat and beseech such Ministers and Elders who regard the covenanted Testimony of the Church of Scotland, that for the Love they bear to the Honour and Glory of the Redeemer and his despised Truths, as also that they may be in a Capacity to transmit a faithful Testimony to succeeding Generations, to come out from the present sent Judicatories, and from all ministerial Communion."

" nion with them, as they would not be Partakers of
 " their Sins.-- That they would make Use of the
 " Keys of Government and Discipline for the Ends
 " and Purposes for which they are given them, and
 " that they would put to their Hand to lift up the Stan-
 " dard of a judicial Testimony for the born down
 " Truths of God."

But instead of all this, when the *seceding Ministers* observed that these very *Brethren*, who once appeared to contend *with them*, for the same Steps of Reformation, went in by Degrees into the Measures of the Times; that their former Zeal not only abated, but they justified or extenuated these same Steps of Defection they complain'd of before; that they were so far from testifying doctrinally and judicially against the same, that a profound *Silence* took Place in these Matters, and scarce any other Grievance publicly lamented among them, but that there was a *Secession* from the *present Judicatures*, and a standing Testimony against their Defections and Proceedings: The *Brethren*, I say, observing all this, and finding that *these Ministers* were *peaceably incorporated* with *Intruders*, and such as have been active in carrying on a Course of Defection, by tollerating the Erroneous, supporting and countenancing Error, and by enacting Laws and Constitutions contrary to the Laws of *Zion's King*, whereby ministerial Freedom is suppressed, new and unwarrantable Terms of ministerial and christian Communion imposed, and whereby the Heritage of God is oppress'd and broken, and likewise with such as have subordinate themselves unto the Civil Powers in their Ecclesiastical Meetings, Functions and Administrations, and practically given up with their holding of the *King of Zion*, by reading in one Shape or other the *Act of Parliament* against *Captain John Porteous*; this being the Case, that they were all *silently incorporated*, as above, the *seceding Ministers* could not with a safe Conscience hold Communion with them any longer; which by the By, is a sufficient
 Answer

Answer to what Mr. Webster is pleas'd to suggest in the Consideration of the *Associate-Presbytery*, Lett. Page 13. anent their refusing to hold Communion with these Ministers whom they once look'd upon as a contending Party.

Some of them, I know, were well enough satisfie with the *Secession* at first, and would have been so to this Day, tho' they were not for running any Hazard themselves, by joining therein; providing the *seceding* Ministers could have *ebican'd* and dissembled so far as to support their *Popularity* by joining with them, and encouraging the People to cleave to them, while in the mean Time they were resolv'd to *screen* themselves from the *Storm*, and *indulently* wait for better Days. When they were thus disappointed, and being resolv'd not to run the *Risque* of Church Censure by joining in the *present Testimony*, and finding a good Number of solid and experienc'd Christians thro' the Land deserting their Ministry, they at length fall upon this *Stratagem*, viz. That the several Points of the present Testimony, are not among the *Foundamentals* or *Essentials* of Christianity, that they are such Matters as great and good Men have *disputed* about, and therefore People ought not to forsake the Ministry of good Men, altho' they cannot come the Length of espousing the Testimony the Brethren are contending for. There are good Men of all Opinions; and therefore the Brethren's Testimony, and their refusing to join with good Men of all Denominations, is nothing but *Bigotry* and *Party Zeal*.

In order to propagate this Principle (which is thought to be the best Mean to break the *Secession*) Mr. George Whitefield is fallen upon as the most proper Tool; and he, finding that it would promote his *secular Interest*, which now appears in the Eyes of sober thinking Men, to be his *highest Aim*, greedily embraces the Opportunity; for, as I shall presently shew, the *Associate Presbytery* did not invite him to Scotland. However when it was found that the

was like to take, his *Ministrations* and *Success* are mightily cry'd up, his *Doctrine* and *Art* imitated, as far as *some Ministers* could, till at Length the same fatal *Delusion* took Place here, which has overspread a great Part of our *American Colonies*; and then presently the Cry is raised, That God is now remarkably owning the *Ministers* of the established Church, notwithstanding of all the *Evils* complained of: He is crowning their *Ministrations* with remarkable *Success*, *Nations* are born in one Day by their Means; there is no such Countenance given to the *Assemblies* of the *Seceders*; and therefore the Consequence is, the People ought to disown them, whom God is disowning; God is now testifying that there was no Ground for seceding from the *Established Church*, when he is holding Fellowship with Her in such a visible and open Manner,

This *Argument* was mightily improv'd, and no Doubt had Influence upon some of the Simple and unwary; altho' it is no Breach of Charity to say, That the *Ministers* who reasoned at this Rate, were either under the Power of a *blind Infatuation* at the Time, or were grossly imposing upon the People, when it was obvious to the Observation of all, that they were going on in the same Course of Backsliding from the Lord as *formerly*, and the People that were misled, filled with the greatest *Prejudice* and *Aversion* to any Testimony for the Reformation Principles of this Church. But as *breaking the Secession* was the grand Plot, so, in order thereto, we find the above vain-glorious *Boasting* running thro' all their publick Papers. Says Mr. Robt to the *Associate Presbytery*, *Pres. Pag. 18.* "Can you be so unaffected with the Glory of infinitely Sovereign Grace, appearing towards a Judgment-deserving Generation, as to say, You do well to fret and to be angry, because you find your Glory is lessened by it, and your Credit beginning to suffer." To the same Purpose Mr. Webster speaking likewise of the *seceding Ministers*

pers, Lett. Pag. 14. "What then, if God is now
 "reaffirming his Displeasure, by not crowning their
 "own Labours with the wished Success? Or, may
 "he not, even in Pity to them, remarkably countenance
 "the Ministry of some they despised, that they may
 "henceforth learn not so rashly to call these God
 "has sanctified, common and unclean?" And Pag.
 45. "It may teach the Associate Presbytery not to li-
 "mit the Holy One of Israel in the Dispensations of
 "his Grace, and that God has yet made Choice of
 "our Zion, and delights to dwell within the Gates
 "of our Jerusalem. And should make them more
 "cautious in separating from these, whom the great
 "Master of Assemblies condescends to countenance
 "so remarkably with his Presence." This is plain
 Dealing; here now is a Discovery of the *unbolt Se-*
cret. This Work must be cry'd up as an undeniable
 Evidence of God's dwelling within the Gates of the
 Established Church, and countenancing them remark-
 ably with his Presence; and this as the last Shift,
 must be improv'd to the best Advantage to bear down
 the Secession. But as the Lord in his great Mercy,
 hath by this Time made it evident to the whole King-
 dom, that these Prophets have seen a lying Divination,
 so I need say the less upon it; only I cannot miss to ob-
 serve that they have taken the most effectual Way to per-
 petuate the lamentable Effects of this Delusion. For, in
 order to secure the People in all Time coming from
 joining the Seceders or ever appearing zealous for presby-
 terial Church-government all Pains is taken to persuade
 them, that a Testimony for the same is nothing but mere Bi-
 gotry; that they may be good People whatever Denomi-
 nation they be of, and therefore they ought not to
 be taken up about these lesser Things, but only about
 the Vitals of Religion, wherein the Matters of
 Church Government have no Concern. It is plain
 that this Doctrine opens a wide Door for *boundless*
Toleration and Liberty of Conscience; yet that this is
 the leading Principle of the Promoters of this Work

both abroad and at home shall be shewn from their own *Writings*.

I suppose it cannot be reasonably refused, that Mr. *Whitefield* is the chief human Instrument and Promoter of this Work; and indeed by his fascinating Art he has gain'd considerably by it. I might therefore begin with considering his *Catholick Scheme* of universal Love and Communion of all Churches, which is built upon this false Principle, That there is no Foundation in Scripture or Reason for any one particular Form of Church-government by another. But the pernicious Tendency of this Scheme, for unhinging all true Religion in the World, and advancing Satan's Kingdom and Interest therein, has been detected to such excellent Purpose, from Mr. *Whitefield's* own Writings, by the Reverend Mr. *Gib*, that I need only refer the Reader to the *Appendix* of his *Warning*, where he will find full Satisfaction upon this Subject.

I proceed therefore to shew, that all the subordinate Promoters of this Work, embrace and propagate the same Principle with their famous Leader Mr. *Whitefield*. We may easily judge of the Principles maintain'd by Mr. *Gilbert Tennent*, and other Adherents to Mr. *Whitefield* of the Presbyterian Denomination in New-England, from the above-mentioned Protestation presented to the Synod of Philadelphia, where it is said, Pag. 9. "That they expressly deny that Presbyteries and Synods have Authority, or should go any farther in judging of Appeals or References, &c. than to give their best Advice. Which (say the Protestant Ministers) is plainly to divest the Officers and Judicatories of Christ's Kingdom of all Authority, and plainly contradicts our Confession of Faith, Chap. 31. § 3."

That Mr. *Gilbert Tennent* in particular, is entirely moulded into Mr. *Whitefield's* *Catholick Scheme*, of blending all religious Societies into one, to make up a Synagogue of Satan out of all, will appear from Mr. *Whitefield's* Character of him, Remarks &c. Pag.

8. "I have the Happiness of being personally and
 " very intimately acquainted with Mr. Tennent.
 " scarce knew a Man of a more Catholic Spirit."
 Mr. Whitefield shews, *Rem. Pag. 24.* how far Mess.
Prince, Webb and Cooper three Boston Ministers, are
 from Bigotry by their Preface to Mr. McGregere's Ser-
 mon, which concludes thus, "And our earnest Wish-
 " es, that with a tender and meek Forbearance of
 " each other in different Sentiments about Church
 " Order and Government, we may all unite in main-
 " taining and promoting these more excellent and ma-
 " mentuous Points of Grace and vital Piety." That
 Mr. Edwards is of the same Principle may be seen
 from the Close of his Sermon on the Marks of a
 Work of the true Spirit. Mr. Harris speaks without
 Disguise, *Weekly Hist. Numb. 14.* "Since we cannot
 " come to understand some Texts about Church-
 " Government, and about the Time or Mode of
 " Baptism, and some other little Externals that are
 " soon to perish, all Ministers---of every Persuasion---
 " should lend their Pulpits to each other alternately,
 " ly, never touching on those Things they cannot
 " see alike." This was exactly the Dialect of the
 Familists and other Enthusiasts of the last Century.

Now, as the Work is owned to be the same A-
 broad and at Home, so we find the Promoters thereof
 in Scotland all speaking in the same Strain, and pro-
 pagating the same lax and anarchical Principles with
 their Brethren above mentioned. The Rev. Mr. Wil-
 lison, at Dundee, in the Postscript of his Letter, *Weekly
 Hist. Num. 13.* "Many with us are for preferring
 " Ministers according to the Party they are of."
 That is, there are many sound Presbyterians in Scot-
 land, who prefer a Presbyterian Minister to those of
 the Episcopal or other Denominations; and, among
 the Presbyterians in Name, they prefer those who
 hold strictly to their Principles. "But commend me,
 " (says he) to a pious, Christ-exalting, and Soul-
 " winning Minister, whatever be his Denomination."

That

That is, suppose a Man were a *Jesuite*, and has the outward Appearance of Sanctity, and if any Success attend his Ministrations upon the external Morals of the People, he is equally acceptable to Mr. *Willison* with those of his own Denomination. How the Rev. Mr. *Willison* will be capable to reconcile this Principle with his cleaving to our *Covenants National* and *Solemn League*, which he professes to do in that Letter, I know not; I am afraid that such a Profession will be look'd upon by the Impartial, to be mere Artifice.

The Rev. Mr. *Ogilvie* at *Aberdeen*, another Promoter of this Work, is far from dissembling his Keenness for *Toleration* Principles, *Weekly Hist.* Num. 28. "We have been of late much imploy'd, and a great Noise has been made about the *lesser Matters of the Law*, and are now much broken in Judgment about Things, many of which, I must own, I do not well understand." The *lesser Matters of the Law*, which Mr. *Ogilvie* says he does not well understand, are these little *Externals* of Church Order and Government, which his Friend Mr. *Howel Harris* above-mentioned professes to be very indifferent about. That this is Mr. *Ogilvie's* plain Meaning, appears from his Character of Mr. *Whitefield*: "His Attachment (says he) to no Party but Christ, and true Grace alone has long appeared to me a peculiar Excellency in him." No Party but Christ! I tremble at the Blasphemy of dressing up the Lord of GLORY in the monstrous Garb of Mr. *Whitefield's* Scheme; and therefore I dare not use the Freedom of putting that bold Expression in plainer Language; however, it is obvious by that other Expression, *True Grace alone*, that the Truths relative to the Government, and Order of the House of God, are with Mr. *Ogilvie* Matters of mere Indifferency; and therefore, according to him, not worth contending for, because no Way essential to Salvation. I am glad to find that the Absurdity of this dangerous Doctrine

has been exposed, and an open Testimony given against it, by the Reverend Mr. *John Bisset* Minister of the Gospel at *Aberdeen*, in a Sermon of his lately printed there, wherein he solidly refutes that Doctrine which is now so current, of ranking any of the Truths of Christ among *Indifferencies*; and gives a plain and just Character of Mr. *Whitefield*, which deserves the Attention of the Publick, Pag. 67.

" Terrible it is to me (says he) to bring in any of
 " the Things of Christ into the Class of *Indifferen-*
 " *cies*, by which it must come to this, sometimes
 " to lay aside Christ's Commandments, for no bet-
 " ter Reason, than because the Thing required is
 " not essential to Salvation; or to this, sometimes to
 " prefer a human Device to a Commandment of
 " Christ; for if both be in the Class of *Indifferen-*
 " *cies*, it is at your Discretion, which of them to
 " chuse or refuse, at this or that Time. How dan-
 " gerous this is I might shew at large; but tho' I,
 " or an Angel from Heaven, should teach you any
 " other Doctrine (namely the Doctrine of *Indiffe-*
 " *rencies*) we corrupt the Doctrine of Christ.-----

" I will answer for this I preach, as being Christ's
 " Truth, in the Day that you and I shall stand na-
 " ked at his Tribunal, and I will answer for it as
 " seasonable and necessary Truth, *Whoever a Mi-*
 " *nister of Satan, transforming himself into a Mini-*
 " *ster of Christ, may of late have poisoned many of*
 " *this deluded Land with the contrary.* How appositely
 " may I repeat here Part of a Letter from the great
 " Mr. *Rutherford* to the Professors in *Ireland* -- It
 " is not possible (saith he) to compound a Mat-
 " ter between Christ and Antichrist: It was
 " Man's Wit, and the Wit of *Prelates*, and their
 " God-father the Pope to put Christ and his Preroga-
 " tive Royal and Truths, and the smallest Nail-breadth
 " of his Letter will, in the *New-Kallender of Indif-*
 " *ferencies*, and to make a blank of uninked Paper
 " in Christ's Testament, that Men may fill up, and

"to shuffle the Truth and Matters they call indifferent through other, and spin both together, that *Anti-christ's Wares* may sell the better." From which the Reverend Mr. Bisset subsumes, "What would this great Seer have said to those of our Day, *who listen to every strolling Impostor and Cheat* (meaning Mr. Whitefield) *who would card Christ's Truths and their own Errors through other, that Antichrist's Wares may sell the better?*" I hope the Reader will be so well pleased with this Quotation, that he will not grudge the Length of it.

I believe none will suspect that the Reverend Mess. Robe and Webster, who are such *zealous Promoters* of this Work, will be behind any of the former in declaring for the *Anarchical Scheme*, or a boundless Liberty of Conscience with respect to the Principles of Church-Government. Any who have read Mr. Webster's Letter may observe how contemptuously he speaks of the Government and Discipline of the House of the living God, Pag. 30. "A Person under alarming Apprehensions of Divine Wrath, cannot with much Sedateness of Mind peruse the *endless Volumes* that have been writ on *visible external Forms*. What would you think of his Convictions for Sin, who made Church-Government his first Enquiry? Would he not be as reasonably and profitably employed in reading *Guthrie's Trial*, &c. as in studying publick Acts and Testimonies?" Now granting that the Doctrine concerning the Government of the Church, doth not fall under the Enquiry of a Person under Conviction, at the first Instance; yet I am perfectly sure, that the Spirit of God in his convincing Work, doth not beget in any Soul, an *Aversion to publick Acts and Testimonies* for the Declarative Glory of God, as evidently takes Place at present in Mr. Webster himself, and these he is pleading for. What can he mean by the *endless Volumes* that have been writ on *visible external Forms*? But that *Presbyterian Church-Government* has been mightily

controverted and opposed, therefore it is worth no Man's While to take up his Head about it; and accordingly he gives *two Insulting Challenges* from Mr. *Robe's Preface*, with equal Warmth to the *seceding Ministers*. (1.) "Dare any of you tell the most zealous
 " for your Testimony, and against their own Ministers, that these Things are Marks and Evidences
 " of saving Grace?" Not to insist upon the Inve-
 " tive of calling it *our Testimony*; I dare tell every one,
 That a zealous Concern for a publick Testimony to
 the Kingly Office of Christ and the Privileges of
 his Kingdom, is among the distinguishing Evidences
 of saving Grace, which we find all the Saints in
 Scripture had, every one of them being zealous for
 the Testimony of their Day. (2.) Dare any of you tell
 them, "That the judging your Testimony irregular
 " -----and their close Conjunction with their own
 " Ministers, are certain Evidences that they are
 " christless and graceless who do so?" To which I
 answer, That if some Persons had not better Evidences
 of their being in a State of Grace, than their
 judging the Testimony we were honoured to give,
 to be irregular, and their close Conjunction with their
 Ministers who are carrying on a Course of Defection:
 It would be no great Breach of Charity to say that
 they are christless and graceless who do so.

As for the Reverend Mr. *Robe*; He insists upon
 making the Charge good, of his being of the above
 Principles, and I find no Difficulty in doing it; for
 (1.) He plainly insinuates, That the Decay of practical
 Godliness, Formality in Religion, and open Im-
 morality, are the *only Breaches* of Covenant, *Pref.*
Pag. 4. His Words, after mentioning the above E-
 vils, are, "All this was observed by some, and look'd
 " upon as the Cause of God's Controversy with us;
 " and what they feared would provoke him to send
 " some desolating Judgment to avenge the Quarrel
 " of his *THUS broken Covenant.*" Now if by COVE-
 NANT he means the *Covenant of Duties*, which

this Land once and again entered into, both in our National and solemn League and Covenant, it is plain, that he looks upon all Defections from Presbyterian Principles in Doctrine, Worship, Discipline and Government, to be no Breaches of these Covenants. This will appear if it is considered (2.) That he makes it one of Satan's Devices for People to be exercised about publick Defections, which (says he) "either" are not their Sins, or among the least of them." But we find that for the publick Sins of Magistrates and Ministers, acting in their several Capacities, Wrath has been poured out upon a whole Land, Micah iii. 11, 12. *The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for money, yet will they lean upon the Lord, and say is not the Lord among us? No evil can come upon us, Therefore shall Zion for your sake be plowed as a Field, and Jerusalem shall become heaps.* And when People do not lament these publick Sins they are chargeable upon them, *All these things shall come upon this Generation,* saith our Lord, Mat. xxiii. 36. (3.) He makes Mismanagements in Government and Discipline to be no Causes, or at least, very inconsiderable ones, of the Lord's Controversy with us; for he finds great fault with these, who complain'd of publick Defections and Backslidings as the most crying sin, and alledges that "Hereby they" were led to overlook what was our greatest Evil, "and cause of God's Controversy with us, namely, the Corruption of the Lives of the Members of this Church." But I could wish Mr. Rebe would remember that the Corruption of the Lives of Church-members flows chiefly, next to the Depravation of their Natures, from the Corruptions of the Ministry, Jer. xlii. 14, 15. *I have seen also in the Prophets of Jerusalem an horrible Thing, they walk in Lies, they strengthen also the Hands of evil Doers. Therefore thus saith the Lord of Hosts concerning the Prophets, behold I will feed them with Wormwood, and make them drink the*

the Water of Gall; for from the Prophets of Jerusalem is Profaneness gone forth into all the Land. Ver. 22. But if they had stood in my Council, and had caused my People to hear my Words, then they should have turned them from their evil Way, and from the Evil of their Doings. (4.) Mr. Robe is pleased to call the Defections of Ministers and Church-Judicatories, "Defectable Things, far from the Vitals of Religion." Pref. Pag. 5. The speaking so diminutively of our publick Defections, and Matters relative to the Government of the House of Christ, necessarily lands in Scepticism which is the native Fruit of Enthusiasm. Besides he goes upon a palpable Mistake which I am affraid many inculcate upon their Hearers, namely That none who are taken up about the Vitals of Religion, will much concern themselves about the publick Cause of God, the very Reverse whereof is true.

Thus I have shewn that Mr. Robe is not a Whisker behind any of the above Promoters of this Work, in favouring and countenancing a boundless Liberty of Conscience, especially with respect unto Church-Government; and therefore since the Charge is made good against him, I hope he will not henceforth reckon the Associate Presbytery Slanderers, as he threatned to do, if they had fail'd in their Probation of the Point. I find the Attesters of the Narrative of the Extraordinary Work at Cambuslang, speaking much in the above Strain, commending the People there as free of Bigotry and Party Zeal, and as having an "Aversion to Things that tend to Strife rather than to Edification," that is, an Aversion to all Testimonies for our Presbyterial Church-Government and Constitution. I cannot here omit a strange Character that one of them gives the People at Cambuslang, Short Narrat. Pag. 17. "All of them (say he) expressed the warmest Desires after an Interest in Christ, to obtain which, they said, they would cheerfully lay down their Lives. Now unless

make them all of the *Purgatorial* or of the *middle State Scheme*, I freely own I know not what he means by the Expression.

I come now in the *Last Place* to consider Mr. Robt's ADDRESS to the *Associate Presbytery*. It is plain that such publick Addresses are not design'd for the Conviction or Edification of the Party to whom they are made, but to expose them as far as possible to the Ridicule of the World; and therefore I cannot allow myself to address the Reverend Mr. Robt in the like Manner, especially when his Address is written with so much of a Spirit of Bitterness, that it would rather tend to irritate than reclaim, should I endeavour to imitate it. There is so little of solid Reason and of the *Persuasive*, and so much of the *Invective* in it, that I had not thought it worth my While to have given any Return, were it not that I perceive the World is grossly imposed upon by several false Insinuations that are made therein.

First, He represents us to the World as Men of bitter and malignant Spirits, and *himself* and his *Brethren* as Men of the greatest Patience and Moderation. *Presb. Pag. 15.* "Whatever bitter Names you and your Party give us, whatever bitter Reproaches you cast upon us,—we take all *patiently*.—We would lay our Bodies as the Ground, and as the Street for you to go over, if it could in the least contribute to remove your Prejudices." The giving of bitter Names, or casting groundless Reproaches on any, we absolutely refuse. If our *testifying* against the corrupt Practices of Ministers and Judicatures, and lamenting the same, be reckoned a giving of *bitter Names*, we cannot help it. But how far they have *taken all patiently*, when they have proceeded against us the Length of *Deposition* and *Excommunication*, let the World judge. Have they laid their Bodies as the Ground for us to go over? When they have not only thrust us from our Charges, but have painted us out to the World as the sole Disturbers of human Society,

H

who scarce deserve the common Privileges of other Subjects.

The chief Thing I find, that angers Mr. Robe and his Party, is the late *Act* of the *Associate Presbytery* against a *publick Fast*. This (says he) is "the most
" Heaven-daring Paper, that hath been published by
" any Sett of Men in *Britain* these hundred Years
" past." Strange! Is it more Heaven-daring than
the Papers that have been published by *Deists*, *Arians*, *Quakers*, and other Setts of Blasphemers that
have been in *Britain* within less than a hundred
Years bygone? The Reason of the Charge, is
" Therein you declare the Work of God to be a
" Delusion, and the Work of the grand Deceiver."
If we had done so, it had been an *Iniquity* to be
punished by the Judge; but as we never look'd upon This
to be a Work of God, so I have already disprov'd
the Evidences they alledge for its being so, and there-
fore it must remain to be a *Delusion* still, till better
Evidences are adduc'd.

Mr. Robe alledges we are not duly informed against
the Nature and Circumstances of this Work because
none of Us have been at *Cambuslang* or *Kilbuck*.
Had there appeared the least Probability to us, of a
gracious and remarkable Work of God begun in these
Places, we should have been the cheerful Witnesses,
and rejoiced to have been plentiful Sharers of it a-
mong the *first*. But when we plainly saw that the
Instruments and *Promoters* thereof, were so far from
effaying any Thing like Reformation, that their outward
Endeavours were employ'd to sopite and banish any
remaining Inclinations in the People that Way.
When we were convinced that, tho' the extraordinary
Appearances that attended this Work, such as bodily
Agonies and *extatick Impulses*, were conformable to
Mr. *Whitefield's* Experiences, yet contrary to the Ex-
periences of all the Saints recorded in Scripture, and
no Way agreeable to the Method of the Spirit's Ope-
ration as revealed there: When we had unquestion-

able Proofs of the *Prejudice* and *Enmity*, with which, the Subjects of this Work and the Admirers thereof, were filled against our Covenanted Reformation, and all that espoused the same, to an higher Degree than ever was known in *Scotland*, since our persecuting Times: When we observed the great *Noise* and *outward Shew* that was made of this Work, the publick Proclamation thereof through all Quarters of the World, and the vast *Ostentation* and great *swelling Words* wherewith this was published, so unlike the *Modesty* and *Humility* of true Christians: When it was obvious that the *Promoters* of this Work in *Scotland*, were not only embracing and propagating *anarchical* and *Toleration* Principles, but practically owning them, by joining in full Communion with Mr. *Whitefield* a professed *Priest* of the Church of *England*, and after all, lulling poor People fast asleep under all the Tokens of the Lord's Anger, with the fatal *Allurement* of a great Work of God begun among them, as an undeniable Proof of the Lord's Presence with their Ministers, notwithstanding of all that the Seceders have said against them: In a Word, when it was perfectly evident, that the whole Work was managed and carried on, for bearing down any Testimony for *Scotland's Covenanted Reformation*; when all this was abundantly clear to the *Seceding Ministers*, would Mr. *Robe* have them to *come and see*, especially when joining in ministerial Communion, was a necessary *Preliminary* to any Satisfaction that might be expected? Or in Case they had been in any Doubt, to what Purpose come and seek Information from these Ministers, who had before Hand given it out in the strongest Terms, to be an *Extraordinary Work of the Spirit of God*, a *Prelude* of the glorious Things promised to the Church in the last Times? It is plain in this Case, the *Seceding Ministers* behoved to give *implicit Faith* to the whole, or be accounted *Blasphemers*, as Mr. *Robe* calls them, *Pres. Pag. 16.* and is so modest as to say that they are *come too near* to the

unpardonable Sin. However, since we were not in the least Doubt about the Nature and Tendency of this Work, I would ask Mr. Robe, If it would not have been as much our Duty, to go to a *Quaker-Meeting* to be informed, whether they are agitated by the *true Spirit*, or by *Satanical Impulse*, since it is not our Pretences to a Divine Influence run as high as others.

Mr. Robe is pleased to adorn his *Address* with a very *idle Story*, which plainly discovers with what Manner of Spirit he writes, *Pres. Pag. 16.* "One of your Party who had consulted one of your Number, said, That if he thought the Spirit of God would come by the Ministers of this Church, he would not own it." This is a very calumnious Insinuation, as if *one of our Number* had given it as his Opinion, "That if he thought the Spirit of God, would come by the Ministers of this Church he would not own it." I can freely say for *every one of our Number*, that we would greatly rejoice to see the Spirit of God poured out upon the Ministers of this Church, reforming and reclaiming them, in which Case we would be of *one Heart and one Way*. I would not have given the *Reader* any Trouble about this *Story*, if it were not to let the World see, upon what Foundation they build the Aspersions they cast so liberally upon the *Seceders*. The plain Matter of Fact was this: One *George Finlay* a Seceder in the Parish of *Kilryth*, having one of his Friends seiz'd with this Work, acquainted the Reverend Mr. *Erskine* at *Stirling* therewith; but no such Thing pass'd betwixt them as is above represented, nor any Thing said by Mr. *Erskine* that could lay the least Foundation for such an unguarded Speech. But the said *George Finlay*, happening to have an Interview with one *Alexander Allan*, who was once among the Seceders of that Parish, but returning to Mr. Robe, is now accounted by him, to be the only Man of any Consideration as to serious Religion that was a-

mong them, *Narrat. Pag. 27.* This *Allan* said to *Finlay*, "You think this Work a plain Delusion, for if you thought it was the Spirit of the Lord, you would go and countenance it." Unto which *George Finlay* reply'd (according to the Copy of the Conversation in his Letter now before me) "Altho' that I was persuaded from the Word of God, that it were the saving Work of the Spirit of the Lord, I do not see my Warrant in the Word to bury a Testimony for Truth, and return to the Establishment as yet; for if it be the Work of God's Spirit, I am in no Doubt but the Associate Presbytery and the Establishment will meet, for it is the Lord's Cause the Associate Presbytery is contending for, and will be made to own." Now will this bear such a Gloss as *Mr. Robe* puts upon it? Or will it follow, because *Finlay* was once in Company with the Reverend *Mr. Erskine*, that he advised him to say as *Mr. Robe* relates? And if *Allan* has told *Mr. Robe* the Story as he prints it, I must own it is no great Evidence that he is of such Consideration for serious Religion, as *Mr. Robe* represents.

But I find it is fashionable with the Party to receive and hand about Reports of the Secceders, however false and ridiculous: One Instance of many shall suffice: There are Hundreds of *Mr. Robe's* Party, who I doubt not have consulted with more than one of his Number, who have said that one of *Mr. Fisher's* Elders came to him with his Daughter under some spiritual Disorder, and he having conversed with her, gave it as his Opinion to her Father, that it was a Work of God upon her Soul; but being told that it was at *Cambuslang* she was touched, He said, If that was the Case, it must certainly be a Delusion: This Story is no Doubt designed to represent *Mr. Fisher* in the blackest Colours, and accordingly they have printed it in one of their anonymous Pamphlets, as what they have certain Information of, and continue to hand it about with the greatest Confidence. But I hereby

hereby assure the World that it is entirely *false*, and that there was never the least Foundation for it.

To return, Mr. *Robe* in finding Fault with the *Act of Presbytery* for mentioning *Visions, Voices* and *Revelations* among the usual Symptoms of a *Delusive Spirit*, says, Pag. 16. "None of our People, who are come to Relief by Faith in Christ, pretend to them." There is too much of the *Deceit* here; for the Question is not whether they who are come to Relief by Faith in Christ pretend to such Things? but whether they who are the Subjects of this Work, who have undergone bodily Pains and Convulsions, do not likewise pretend to Visions, Voices and Revelations? It is most certain that many of them do, as can be proven by innumerable Witnesses, who have heard them own so much; and Mr. *Edwards* is so ingenuous as to acknowledge that they appertain to the *Extraordinary Work*, and vindicates them as flowing from the Spirit of God tho' *indirectly*, *Dist. Marks*, (Pag. 27, 28. Mr. *Robe* adds, "Can you say that sound Divines maintain that bodily Distresses are *inconsistent* with a saving Work of the Spirit of God? If you had said thus, and proven it, you would have said something; but this is what you could not, what you durst not say." I could wish the Reverend Mr. *Robe* would for the future learn to speak somewhat more discreetly. I have already shewn from Mr. *Edwards*, that the Rise of these bodily Agitations and Agonies, is not only *Antiscriptural* but *Dia-bolical*, and therefore every sound Divine must maintain in these Circumstances, that they are inconsistent with a saving Work of the Spirit of God at the Time; tho' I do not refuse that some such Persons may afterwards be the Subjects of the Spirit's Gracious Operations.

There are a great many other *hard Speeches*, and *bitter Invectives* against the *Associate Presbytery* in Mr. *Robe's Address*, which I entirely pass and forgive. And as I have already considered all that he says against the

Act of Presbytery, in Vindication of his Extraordinary Work, so I shall have done with him, after I have taken Notice of what he says anent Mr. *Whitefield*, and vindicate the Act of Presbytery, in what is therein so justly alledged against that Person.

Mr. *Robt* says, *Pres.* Pag. 20. "I do not meddle
 " at this Time with that Part of your Paper concerning the Reverend Mr. *George Whitefield* whom
 " I love in the Truth,---- Only I'm of Opinion, that
 " He should do Justice so far to himself, and the
 " Ministers of the Church of Scotland, as to set
 " what passed between you and him in a just Light." Whatever Justice Mr. *Whitefield* thinks he has done to himself and the Ministers of the Church of Scotland, yet I shall make it appear that he has imposed intolerably upon the World in the Letter he has published, *Weekly Hist.* Numb. 37. In Answer to that Part of the *Act of Presbytery* relative to Him; "As
 " to what they say about the Supremacy (says he)
 " my Sentiments as to the Power and Authority of
 " the Civil Magistrates as to sacred Things, agree
 " with what is said in the *Westminster* Confession of
 " Faith, Chap. 23. §. 3, 4. And I own the Lord
 " Jesus to be the blessed Head and King of his Church.
 " The Solemn League and Covenant I never abjured,
 " neither was it ever proposed to me to be abjured."
 That every Body may see with their own Eyes what Mr. *Whitefield's* Conduct has been, which he here so jesuitically dissembles, I shall transcribe what follows from the Form and Manner of making, ordering and consecrating of Bishops, Priests and Deacons according to the Order of the Church of England. "Before the
 " Gospel, the Bishop sitting in his Chair, shall cause
 " Oath of the King's Supremacy--to be ministered unto
 " every one of the Deacons that are to be ordered or
 " ordained, the Tenour whereof follows "I----do
 " utterly testify and declare in my Conscience, That
 " the King's Highness is the only Supreme Governour
 " of this Realm, and of all other His Highnesses
 " Da-

“ Dominions and Countries, as well in all spiritual
 “ or ecclesiastical Things or Causes, as Temporal.---
 “ And do promise that --- to my Power I shall assist
 “ and defend all Jurisdications, Privileges, Pre-eminences
 “ and Authorities, granted or belonging to the King’s
 “ Highness --- or annexed to the Imperial Crown of
 “ this Realm: So help me God and the Contents of
 “ this Book.” The said Oath is repeated again
 when they are ordain’d Priests; and the following
Question among others put to them, “ Will you reve-
 “ rendly obey your Ordinary and other chief Mini-
 “ sters unto whom is committed the Charge and Go-
 “ vernment over you? *Ans.* I will do so, the Lord
 “ being my Helper.”

Now when Mr. Whitefield has sworn once and a-
 gain, That the King is supreme Governour in all spiri-
 tual or ecclesiastical Things or Causes, and that this is
 one of the Privileges and Pre-eminences belonging
 to the Crown, and never has profess’d the least Sor-
 row for so doing, with what Face can He say, that
 He agrees with the above Passage of our *Confession*,
 wherein it is expressly asserted that “ the Civil Ma-
 “ gistrate may not assume to himself the Power of
 “ the Keys of the Kingdom of Heaven.” And con-
 sequently it is impossible he can own the Lord
 Jesus to be the Head of his Church, in a Consistency
 with the above Oath, without manifest Equivoca-
 tion. As for his saying that it was never proposed
 to him to abjure the Solemn League and Covenant,
 this is also a mere Blind; for had it been formally
 proposed to him, he will not refuse, that he had Free-
 dom enough to do it. But he could not but know
 that by the *Act for Uniformity*, the Solemn League
 and Covenant was appointed to be abjured by all Ec-
 clesiastical Persons in England for the Space of seventy
 Years from 1662 to 1682, and held to be abjured
 to this Day; in Testimony whereof the said *Act for*
Uniformity is for ordinary prefixed to the several Edi-
 tions of the Book of Common Prayer. Besides Mr.
 Whitefield

Whitefield has effectually abjured the Solemn League and Covenant by swearing the above Oath of *Supremacy*, and engaging at his Ordination to be subject to the *Hierarchy* of the Church of *England* in direct Opposition to the express Terms of the *Solemn League*.

Mr. Whitefield alledges, That if his *Missives* to the Members of the *Associate Presbytery*, were printed, the World would see, they had no Reason to expect that He would act in any other Manner than he has done. I shall be satisfied how soon those *Missives on both Sides* be printed: From them it will appear, That the *Associate Presbytery* were so far from inviting *Mr. Whitefield* to *Scotland*, that when he notified his Design of coming to this Kingdom, they plainly signify'd to him, that unless he embraced the Reformation-Principles of this Church, it would not be for the Edification of the Body of Christ, and accordingly wrote him at large an Account of our Presbyterian Principles. He, upon the other Hand, signified, That he was willing to sit at the Feet of the *Associate Presbytery*, and learn the Way of Christ more fully, and that he was perhaps more of our Mind than we knew; and a great many other smooth and decoying Speeches to that Purpose, which made some of the Brethren at that Time imagine, that he would at least lie open to Light anent embracing Presbyterian-Principles. But they found it quite otherwise when he came; for in the Conference which some Members of the Presbytery had with him at *Dunfermline*, August 5th 1741. He would not so much as hearken to reasoning upon the Head of Presbyterian Church-Government.

Mr. Whitefield is not so ingenuous as to give an Account of this Conference; he only sums it up in the same calumnious Insinuation with *Mr. Robt.* That the *Associate Presbytery* would have been glad of his Help, and received him into Communion with them as a Minister of Christ, without any other Term, but his promising to preach only at their Invitation,

or the Invitation of their People. Now by the Copy of the Conference written by the *Brethren* there present, just now before me, it appears, that they were so far from being glad of his Help, upon no other Terms, than his preaching at their Invitation, that the first Subject of Conversation proposed by them, was anent the Government of the Church, that they might know whether he was dying open to Light upon that Point or not, before they could entertain Thoughts of hearing or employing him. He wanted to shift this Conversation entirely, and to talk about Toleration Principles. When the *Brethren* urged by several Arguments a Conversation upon the former Subject in the first Place, then he told them plainly, That he had no Difficulty about it, that he was of the Communion of the Church of England, and was resolved to continue so till they thrust him out. Whereupon the Question was stated, Whether in these Circumstances, when Mr. *Whitfield* declared himself of the Communion of the Church of England, and his Resolution to continue in it, and refusing to lie open to Light on that Head, the Brethren could hold ministerial Communion with him? After one of the Members had at great Length, upon this State of the Question, shewn the Opposition both of *Episcopacy* and *Independency* to the Word of God, and the solemn Oath of the three Nations, and Mr. *Whitfield* after all utterly averse to receive Light upon that Subject, the *Brethren* thereupon resolved that they would neither hear him preach, nor employ him. This is only a short Account of the plain Matter of Fact: The Conversation at large, if needful, shall be exposed to publick View.

What Account it was of his Experiences which pleased the *Brethren* at that Meeting, I know not, for I was not there; only I find nothing of it in the Copy of the Conversation; and if he means the printed Account which the *Act* of Presbytery refers to, the

the Brethren had not at that Time seen it, and if they had, it is impossible they could have approved it.

I conclude with a few further *Remarks* on Mr. *Webster's Letter*. (1.) It appears that the *Associate Presbytery* is his greatest *Eye-sore*; He brings them in upon every other Turn, and because Argument fails, he enters their Heart, and canvasses the secret Springs of their Actions: He loads them with the basest Calumnies, nothing less than the giving up of all that differ from them, as the *Property of Satan*; whereas it is well known that this *Diabolical* is peculiar only to such as ape Mr. *Whitefield*.

(2.) In regard he would have it believed, that the Spirit is now poured down remarkably on the *Established Church*, he wants to shape out Mr. *Whitefield* from any Share of the Praise, as the *Prime Instrument* thereof in *Scotland*, which I must own is neither candid nor generous, and is also inconsistent with his own *Letter* to Mr. *Whitefield*, *Weekly Hist.* Number 27. and with the Letters of Mess. *Willison*, *McCulloch* and many others printed in the said *History*. Besides the *Work at Cambuslang* was the exact *Picture* of Mr. *Whitefield's Experiences*; his bodily Distresses, his *uncommon Drought*, his *Impulses*, &c. were exactly copied there.

(3.) The Reverend Mr. *Webster* takes a very effectual Course to nail down the poor deluded People to their own Ministers, by telling these were the Subjects of this Work, that it would in them, a "near Approach to, if not in Reality, *Sin against the Holy Ghost*," to hear the *seceding Ministers*; *Letter* Page 31. If the most rigid *Papists* *Condemnation* can equal this, I leave it to himself to judge.

(4.) Mr. *Webster* being conscious to himself, that he was not capable to give any satisfying Answer to the Reverend Mr. *Gill's Warning and Appendix*, breaks forth in the most enraged Passion in his *Postscript*, both against the *Author* and his *Book*; "At first Sight" (says he) you will be fully convinced of the "want of Piety and Learning, &c."

"a nearer Inspection, if any of the Copies have escaped the *Flames*, and Patience permit, you will discover the whole Merits of the Cause." As for the *Author's Piety and Modesty*, He falls short indeed of Mr. *Webster*, in publishing to the World his big Hopes of Heaven, and his seeing *One* only of the Associate Presbytry there, who in the Judgment of Charity was in the Way to it before Mr. *Webster* had a Being in the World. As for the the *Author's Learning and Eloquence*, his Book speaks for itself, and will endure a comparative Trial. I only wish that no Body may think, that Mr. *Webster* inclin'd that the *Author* should have undergone the same Fate with his Book.

I was design'd to have taken Notice of the Pamphlet, intitled, *An Apology for the Presbyterians of Scotland, who are the Hearers of Mr. Whitefield*, but being informed that an Answer thereto is undertaken by an abler Hand, I forbear; only I cannot imagine, That the *Author* ever dream'd he could impose upon the World so far, as to make them believe, That receiving into full Communion a *Priest of the Church of England*, who refuses to be reformed, stands justified by the *Solemn League and Covenant*, which expressly abjures the whole *Hierarchy* of that Church.

There were several other Things I design'd to have noticed from the *Papers* lately published; but I am forced to bring off at the Time, understanding that some Sheets of his *Review* have already gone abroad.

Having mention'd the Rev. Mr. Gilbert Tennent as an eminent Promoter of this Work abroad, I cannot but in Justice to him take Notice of the open and candid *Recantation* he has made of his Independent and Enthusiastick Principles and Practices. I heartily wish that the Rev. Mess. *Robt. Webster*, and other Promoters of this Work at Home, may in like manner soon see and acknowledge their Mistake. May the Lord hasten it in his Time.

8 DE 63

N I S

Gong - Jumer